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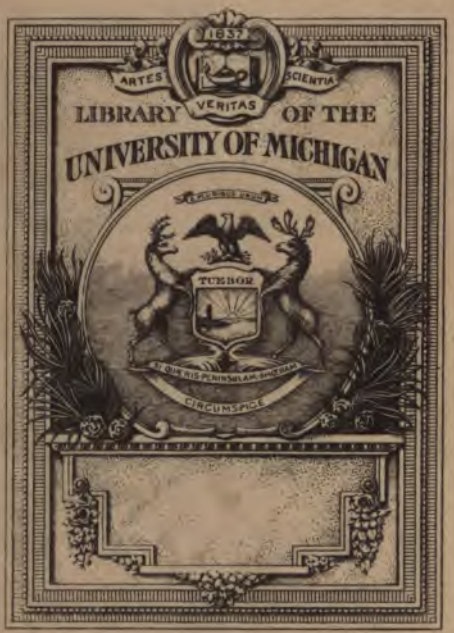
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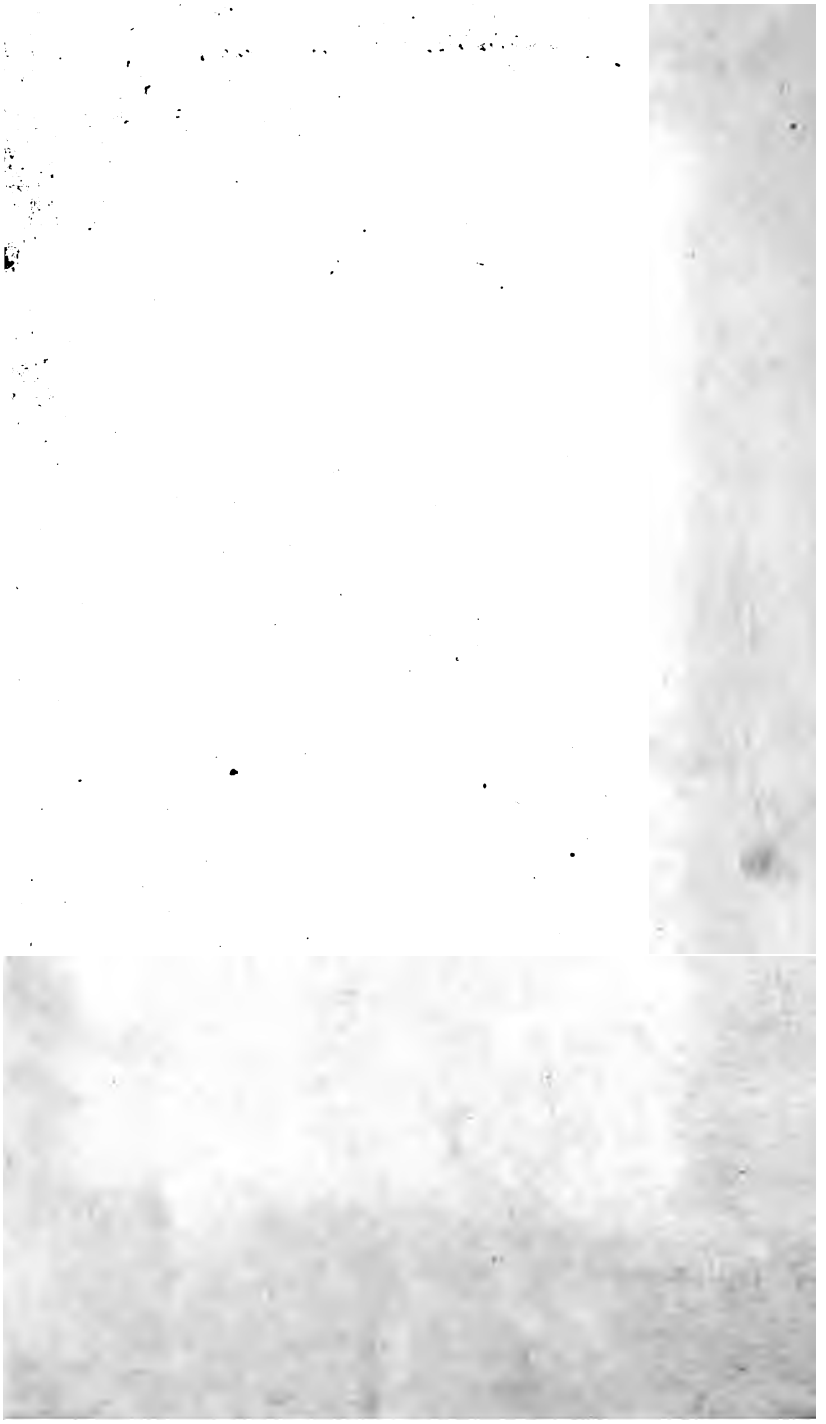

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THE TRUE

Nature of IMPOSTURE

Fully Diſplay'd in the

LIFE

OF

MAHOMET.

WITH

A DISCOURSE annex'd for the Vindication of CHRISTIANITY from this CHARGE.

Offered to the Conſideration of the DEISTS of the Preſent Age.

By HUMPHREY PRIDEAUX, D. D. Dean of *NORWICH.*

The EIGHTH EDITION, Corrected.

LONDON:

Printed for E. CURLL againſt *Catharine-ſtreet* in the *Strand*, J. HOOKE againſt St. *Dunſtan*'s Church in *Fleetſtreet*, W. MEARS and F. CLAY without *Temple-Bar*. MDCCXXIII.

SANCTI GREGORII DOWNSIDE

English
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TO THE

READER.

THE great prevailing of Infidelity in the preſent Age, making it the Duty of every one of us that have undertaken the Miniſtry of the Goſpel of Jeſus Chriſt, to endeavour to put a Stop thereto; that I may in ſome Meaſure do my part herein, is a ſufficient Reaſon to juſtify the preſent Publication. But beſides, the Poyſon having, I fear, reach'd ſome Places, where it is my particular Duty to prevent its Miſchiefs; and infected ſome Perſons, for whoſe eternal Welfare, as well as temporal, I have Reaſon to be nearly concern'd; I have hereby been more eſpecially engaged to ſet forth the enſuing Hiſtory, with the Tract ſubjoin'd thereto, for an Antidote againſt it. And if I can hereby avail any Thing with thoſe who have caſt

off Chriſtianity as an Impoſture, to make them ſee the Error of their Apoſtacy, I ſhall then obtain the full End I propoſe; if not, at leaſt I ſhall diſcharge my Conſcience and my Duty, in doing the beſt I can in order thereto.

That which at preſent ſeems moſtly to carry Men away into this Infidelity, is the giddy Humour which too many among us, eſpecially of the younger Sort, are liable unto, in following whatſoever hath gotten into Faſhion and Vogue: For theſe, looking no farther than what prevails moſt among ſuch as they converſe with, of Courſe fall in with it, whatſoever it be, without any other Conſideration, but that they think it the Dreſs which is moſt faſhionable and genteel for them to appear in, and the Mode wherein they may make the moſt acceptable Figure among the Company they keep. And therefore that kind of Infidelity which is called *Deiſm*, being of late impiouſly patroniz'd by too many of thoſe who govern the Humours of the Times, abundance of this ſort of unthinking People have meerly, out of Complyance with them, run in thereto, and confidently taken upon them to call Chriſtianity a Cheat and an Impoſture, without ever having conſider'd, what an Impoſture is, or whether any of the Marks

and

and Properties thereof can poſſibly agree with this Holy Religion, or no.

That therefore theſe may ſee what it is they charge Chriſtianity with, and how far all the Marks and Properties thereof are from having any Agreement with it, I have in the enſuing Hiſtory, which contains the Life of that famous Impoſtor, who is on both ſides equally acknowledg'd to be ſuch, fully laid open what an Impoſture is; and in the Diſcourſe ſubjoin'd thereto, ſhewn that none of theſe Marks and Properties which are ſo viſible in the Impoſture of *Mahomet*, and muſt be alſo in all other Impoſtures in Religion, can poſſibly be charged upon that Holy Religion which we profeſs. And an Hiſtory being that which gives the moſt lively and ſenſible Repreſentations of a Matter, and Books of this Nature being ſuch as moſt obtain the Favour of being read, I hope I have taken the propereſt Method of coming home to the Conſciences of thoſe to whom I write.

And that I may not be thought to draw this Life of *Mahomet*, with Deſign to ſet forth his Impoſture in the fouleſt Colours I am able, the better to make it ſerve my preſent Purpoſe, I have been careful to ſet down all my Authorities in the Margin, and at the End of the Book have given an Account of

all the Authors from whom I collected them.

And that I may the more remove all Suſpicion of this Matter, I think it requiſite to acquaint you, That although at preſent I have adapted the Life of *Mahomet* to this Purpoſe, yet it was not originally deſigned for it; it being when I firſt wrote it, only the interſperſed Parts of one Chapter of a much larger Work, which I intended for the Publick, *viz. The Hiſtory of the Ruin of the* Eaſtern *Church*; which beginning from the Death of the Emperor *Mauricius*, *Anno Dom.* 602. was deſign'd to have been brought down to the Fall of the *Saracen* Empire, which happen'd *Anno Dom.* 936. when the Governors of Provinces under the *Caliph*, uſurping the Sovereign Authority, each in their ſeveral Diſtricts, did put an End to that large and formidable Empire, by dividing it among them.

And ſuch an Hiſtory I promiſed my ſelf might be of ſome Uſe in our preſent Age: For notwithſtanding thoſe earneſt Expectations and ſtrong Hopes, which we entertain'd in the Beginning of this Government, of having our Diviſions heal'd, and all thoſe Breaches which they have cauſed in the Church again made up; finding thoſe of the Separation ſtill to retain the ſame Spirit on

the

the one Side, and ſome others to be ſo violently bent on the other, againſt every Thing that might tend to mollify and allay it, as to fruſtrate all thoſe excellent Deſigns which have been laid in Order thereto; I thought I could not better let thoſe Men ſee what Miſchief they Both do hereby to the common Intereſt of Chriſtianity, than by laying before them the grievous Ruin and Deſolation, which from the like Cauſe happen'd to the Churches of the *Eaſt*, once the moſt flouriſhing of the whole Earth. For they having drawn the abſtruſeſt Niceties into Controverſy, which were of little or no Moment to that which is the chief End of our Holy Chriſtian Religion, and divided and ſubdivided about them into endleſs Schiſms and Contentions, did thereby ſo deſtroy that Peace, Love and Charity from among them, which the Goſpel was given to promote, and inſtead thereof continually provoked each other to that Malice, Rancour, and every evil Work, that they loſt the whole Subſtance of their Religion, while they contended for their own Im ning it, and in a Manner ity quite out of the W Controverſies in which er about it. So d the Patience in thus turning this

this Holy Religion into a Firebrand of Hell, for Contention, Strife, and Violence among them, which was given them out of his infinite Mercy to the quite contrary End, for the Salvation of their Souls, by living holily, righteouſly, and juſtly in this preſent World, he raiſed up the *Saracens* to be the Inſtruments of his Wrath, to puniſh them for it; who taking Advantage of the Weakneſs of Power, and the Diſtractions of Counſels, which theſe Diviſions had cauſed among them, ſoon over-run with a terrible Devaſtation all the *Eaſtern* Provinces of the *Roman* Empire. And having fix'd that Tyranny over them, which hath ever ſince afflicted thoſe Parts of the World, turn'd every where their Churches into Moſques, and their Worſhip into an horrid Superſtition; and inſtead of that Holy Religion which they had thus abuſed, forc'd on them that abominable Impoſture of *Mahometiſm*, which dictating War, Bloodſhed, and Violence in Matters of Religion, as one of its chiefeſt Virtues, was in Truth the moſt proper for thoſe, who had afore by their Schiſm and Contentions reſolved all the Religion they had thereinto. And when the Matter came to this Tryal, ſome of thoſe who were the hotteſt Contenders about Chriſtianity, became the firſt Apoſtates from it; and they, who would not afore part with a Nicety, an abſtruſe

Notion

Notion, or any unreaſonable Scruple, for the Peace of the Church, were ſoon brought by the Sword at their Throats, to give up the whole in Compliance to the Pleaſure of a barbarous and ſavage Conqueror. And no wonder that ſuch, who had afore wrangled away the Subſtance of their Religion in Contention and Striſe againſt each other, and eat out the very Heart of it by that Malice and Rancour which they ſhew'd in their Controverſy about it, became eaſily content, when under this Force, to part with the Name alſo. Thus thoſe once glorious and moſt flouriſhing Churches, for a Puniſhment of their Wickedneſs being given up to the Inſult, Ravage, and Scorn of the worſt of Enemies, were on a ſudden overwhelm'd by them with ſo terrible a Deſtruction, as brought them to that low and miſerable State, under the Preſſures of which they have ever ſince groan'd; wherein they, retaining no more than ſome few and lamentable Ruins of what they once were, ſeem thus to be continued even unto this Day, by the allwiſe Providence of God, in the ſame miſerable Condition, under the Pride and Perſecution of *Mahometan* Tyranny, for no other End, but to be an Example and Warning unto others, againſt that Wickedneſs of Separation and Diviſion, by which they were brought thereto. A ſad *Memento* to

us;

us; for of all Chriſtian Churches now remaining in the World, which is there that hath more Reaſon than we at this preſent, to learn Inſtruction from this Example, and take Warning therefrom? For are not our Diviſions brought to much the ſame Height with theirs, which drew down from the juſt Hand of God this terrible Deſtruction upon them; when Men making no Conſcience of breaking the publick Peace of the Church, divide and ſubdivide from it into endleſs Factions, Schiſms, and Contentions, about their own Imaginations? When they durſt reject the ancient and primitive Government of the Church, which was by the Direction of God's Holy Spirit eſtabliſh'd in it from the Beginning, to make Way for new Schemes of their own Invention; and are content to ruin all, rather than not obtain their Humour herein? When they will have the Decency and Order of our outward Worſhip condemn'd as Crimes; and for the Privilege of praying in Publick, according to their own unpremeditated Conceptions, without Method or Senſe, advance ſuch Arguments againſt our Liturgies and Forms of Prayer, as have in a Manner totally deſtroy'd the Devotion of the Nation? When they ſcruple more at the kneeling to God in the Holy Sacrament of the Euchariſt, while they are receiving from him one of his greateſt

teſt Mercies, and ought to be rendering to him their higheſt Thankſgiving in Return thereto, than in breaking the chiefeſt of his Commandments; and thus in a Manner reſolve all Religion into contending againſt our juſt and legal Eſtabliſhments about it. And when others, on the other Hand, whoſe Duty it is to labour for our Peace, would rather have this devouring Flame of Strife and Diviſion ſtill continued among us, than throw in one Bucket of Water to cool and allay it: I ſay, when Matters are brought to this paſs, do we not equal, or rather excel that Wickedneſs of Contention, Strife, and Diviſion, for which God pour'd out his fierce Wrath upon thoſe once moſt flouriſhing Churches of the *Eaſt*, and in ſo fearful a Manner brought them to Deſtruction thereby? And have we not Reaſon then to be warn'd by the Example? Have we not Reaſon to fear, that God may in the ſame Manner raiſe up ſome *Mahomet* againſt us for our utter Confuſion; and when we cannot be contented with that bleſſed Eſtabliſhment of Divine Worſhip and Truth which he hath in ſo great Purity given unto us, permit the wicked One by ſome other ſuch Inſtrument to overwhelm us inſtead thereof with his fouleſt Deluſions? And by what the *Socinian*, the *Quaker*, and the *Deiſt* begin to advance in this Land, we may have

Rea-

Reaſon to fear, that Wrath hath ſome Time ſince gone forth from the Lord for the Puniſhment of theſe our Iniquities and Gainſayings, and that the Plague is already begun among us.

That therefore we may fully ſee to what theſe Miſchiefs among us lead, and be influenc'd thereby to ſuch an Amendment as might divert the Judgment from us, was the Reaſon that made me deſign the Publication of the Hiſtory I have mention'd; wherein my Purpoſe was to give an Account, firſt of the Controverſies which miſerably divided thoſe *Eaſtern* Churches, and then of that grievous Calamity and Ruin which happen'd to them thereupon, through that Deluge of *Mahometan* Tyranny and Deluſion which overwhelm'd all thoſe Provinces in which they were planted, and hath continued there to the afflicting of the poor Remainders of them with Miſery and Perſecution ever ſince. For Mens Minds being uſually more influenced by Example, than by Precept or Exhortation; and eaſier convinced of the Miſchief which any Evil leads to, by ſeeing the Sufferings of others herein, than by the greateſt Strength of Reaſon and Argument that can be preſſed upon them in order hereto, I hope that, perchance, by laying open before the contending Parties here among us, what Miſchief thoſe *Eaſtern* Churches

Churches ſuffer'd in the like Caſe, through that diſmal Ruin which was by their Diviſions brought upon them, I might awaken them with this affrighting Example, to think of thoſe Things which might tend to their Peace; and hereby prevail with them to ſet ſome Steps toward the happy Re-eſtabliſhment of it among us, which as yet no Reaſon or Argument hath been able to induce them to.

But when I had made my Collections, and gone a great Way in putting my laſt Hand to the Compoſure, thoſe Diſturbances that happen'd about the Doctrine of the Holy Trinity among us, gave me a Reflection which put a Stop to my Pen, and made me reſolve to ſurceaſe the whole Work. For perceiving what Advantage the unwary ſtirring of this Controverſy did give the *Atheiſt*, the *Deiſt*, and the *Socinian*, for the advancing of their Impieties, by confounding and diſtracting the Minds of Men with their Cavils and Objections againſt what we hold in this Myſtery to be above our Underſtandings fully to comprehend; and how ſeveral of them did, in a Manner ſo licentious as was ſcarce ever before allow'd in a Chriſtian State, exerciſe their Wits in this Matter, I durſt not, conſidering the Subject of this Book, venture it abroad in ſo wanton and lewd an Age. For

the two great Myſteries of Chriſtianity (and which will be always ſuch unto us while in this State of Ignorance and Infirmity) being the Doctrine of the Trinity, and that of the Hypoſtatical Union; and this latter being the Subject about which all thoſe Diviſions were, which occaſion'd that Ruin of thoſe Churches, of which in this Hiſtory an Account was purpoſed to be given; and this neceſſarily leading me therein, not only to unravel all thoſe Controverſies which they made about it, but alſo to unfold all the Niceties and ſubtil Notions which each Sect did hold concerning it, I had Reaſon to fear, that thoſe who made ſuch Work with one of the Myſteries of our Holy Religion, would not be leſs bold with the other, which is altogether as great, were it in that Manner laid open unto them, as it is in this Hiſtory contain'd; and therefore I rather choſe totally to ſuppreſs my Labours, than run the Hazard, in their Publication, of doing more Hurt than Good thereby. Only that Part which relates to the Life of *Mahomet*, after having gather'd it together out of that Chapter of this Hiſtory where it lay interſpers'd with other Matters, I have here publiſh'd, to anſwer that Deſign which I have already given an Account of.

As to the Diſcourſe annexed, I have directed it only to thoſe *Deiſts*, who according

to

to Mr. *Blount*'s Deſcription of them, hold a Providence, and future Rewards and Puniſhments. For ſuch ſeeming to retain the common Principles of Natural Religion and Reaſon, allow a ſufficient Foundation whereon to be diſcourſed with. But as to the *Atheiſt*, who denies the Being of a God, which all Things elſe prove; and the *Epicurean Deiſt*, who allowing his Being, denies his Providence, and his Government over us, which all the Occurrences of our Life become conſtant Arguments for, they being ſuch as muſt neceſſarily reject firſt Principles, and bid Defiance to all manner of Reaſon, before they can ſo far blind themſelves as to arrive hereto, do leave no Room for any Argument but that of the Whip and Laſh, to convince them of thoſe impious Abſurdities, and therefore deſerve not by any other Method to be dealt with. Beſides, if you will know the true Reaſon which induceth the *Atheiſt* to deny the Being of a God, and the *Epicurean Deiſt* his Government over us; it is, That they may give themſelves up, without Fear of future Judgment, to all thoſe Beſtial Enjoyments of Luſt and Senſuality which their corrupt Hearts carry them after; and therefore it not being the Reaſon of the Man, but the brutal Appetite of the Beaſt that makes them ſuch, they deſerve no otherwiſe than

as

as Beaſts to be treated by us; and for this Reaſon, as I write not to them, ſo I deſire to be underſtood to have nothing to do with them.

For the clearer Underſtanding of the Hiſtory, I deſire you to take Notice, That in the proper Names, *Al* is a Particle which ſignifieth in *Arabick* the ſame with the *Engliſh* The, or the *Greek* ὁ, ἡ, τὸ, as in *Al Abas*; *Ebn*, or with the Particle *Al* after it, *Ebno'l* is the *Son*, and *Abu*, or with the Particle *Al* after it, *Abu'l*, is the *Father*; and thus *Mahomet* is called *Ebn Abdollah Abu Caſem*, that is, *The Son of Abdollah, the Father of Caſem.* For it was uſual with the *Arabs* to take their Names of Diſtinction from their Sons as well as from their Fathers; and thus *Ebno'l Athir*, is *the Son of Al Athir*, and *Abu'l Abbas* is *the Father of Al Abbas*; *Abd*, or with the Particle *Al* after it *Abdo'l*, ſignifieth *Servant*; and thus *Abdo'llah* ſignifieth *the Servant of God*, and *Abdo'l Shems*, *the Servant of the Sun.* In theſe and all other *Arabick* Names I exactly follow the *Arabick* Pronunciation, without regarding how they they have been written or ſpel'd by any other *Weſtern* Author that hath treated of them; and that the rather, becauſe of the Agreement which the *Arabick* hath with the *Engliſh*, both in the Power of its Letters and the Pronunciation

tion of its Words, there being no Language in the World more a-kin to ours, than the *Arabick* is in theſe Particulars: Only as to the Name of the Impoſtor himſelf, I rather chuſe to make uſe of the vulgar Manner of Writing it, becauſe of the Notoriety of it, than make any Change, although to the Truth, from that which hath been generally receiv'd; and therefore I call him every where *Mahomet*, although *Mohammed* be the alone true and proper Pronunciation of the Name.

To conclude; on thy Peruſal of this Treatiſe, as far as thou haſt need of what is deſign'd thereby, either for the Reſtoration of thy Faith, or the Confirmation of it; ſo far I pray God it may be uſeful to Thee, and I am

The hearty Wiſher of thy Peace

and Everlaſting Salvation,

Norwich,
March 15.
1696--7.

H. PRIDEAUX.

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THE

THE LIFE OF *MAHOMET.*

MAHOMET (or, according to the true Pronunciation of the Word, *Mohammed*) was born (*a*) at *Mecca*, a City of *Arabia*, of the Tribe of the *Koraſhites*, (*b*) which was reckoned the Nobleſt in all that Country, and was deſcended in a direct line of Primogeniture from *Pher Koraiſh*, the firſt Founder of it, from whom they derive his Pedigree in this manner; (*c*) The Son of *Pher Ko-*

(*a*) Abul Faraghius, Abul Feda. Elmacin. Alkodai, &c.
(*b*) Hottingeri Hiſt. Orient. lib. 1. c. 4. (*c*) Abul Feda. Pocockii Spec. Hiſt. Arab. p. 50 & 51. Ecchelenſis Hiſt. Arab. Part 1. c. 3. Liber de Generatione & Nutritura Mahometis.

raiſh was *Galeb*; the Son of *Galeb*, *Lawa*; the Son of *Lawa*, *Caab*; the Son of *Caab*, *Morrah*, whoſe younger Brother was *Ada*; from whom was deſcended *Omar Ebno'l Chattab*, that was *Calif*. The Sons of *Morrah* were *Chelab*, *Tayem*, and *Yokdah*: From *Tayem*, *Abu-Beker*, and *Telha*; and from *Yokdah*, *Chalid Ebn Walid*, had their Deſcent. *Chelab* was he who firſt gave the Months of the Year thoſe Names by which the *Arabs* ever ſince have called them, even to this day. They had formerly other Names, (*d*) but *Chelab* having given them thoſe new ones, they firſt grew into uſe among the *Koraſhites*, and after, by the Authority of *Mahomet*, when he had brought all the reſt of the Tribes of the *Arabs* under his Power, obtained every where elſe, and the old ones became totally aboliſhed. The eldeſt Son of *Chelab*, was *Coſa*; and the younger, *Zahrah*, from whom was *Amena*, the Mother of *Mahomet*. (*e*) *Coſa* was very famous among the *Koraſhites*, for gaining to his Family the keeping of the Keys of the *Caaba*, and with them the Preſidency of that Temple, which is the ſame to which the *Mahometans* now make their Pilgrimage at *Mecca*, and was then as much celebrated for the *Heathen* Worſhip among the *Arabs*, as it hath ſince been for the *Mahometan*; and therefore the *Preſidency* of it was a matter of great Moment, as being a Station, which render'd him that was in it Honourable through all *Arabia*. It was before in the Poſſeſſion of *Abu-Gabſhan*, of the Tribe of the *Cozaites*, who were of the Ancient Race of the *Arabs*, de-

(*d*) Golii notæ ad Alfraganum. p. 4. (*e*) Abul Feda. Pocockii Spec. Hiſt. Arab. p. 42, 50, & 342. Ecchelenſis Hiſt. Arab. p. 1. c. 3. Fortalitium Fidei, lib. 4. Conſid. 1.

ſcended

ſcended from *Joktan*, and formerly had their dwelling in *Yaman*, or *Arabia Felix*, till being driven thence by an Inundation from the breaking down of the Banks of the *Lake Aram*, which deſtroyed their Country, they came and ſettled in the Valley of *Marry*, not far from *Mecca*, and from thence they were called *Cozaites*, which ſignifieth the *cutting off*, becauſe by this remove they were ſeparated, and as it were cut off from the reſt of their Kindred. They had not long lived at *Marry*, till they grew ſo powerful, as to make themſelves Maſters of *Mecca*, and alſo of the *Caaba*, or *Temple*, which ſtood there, and held both the *Government* of the one, and the *Preſidency* of the other, for many Ages after; 'till at length the latter falling into the Hands of *Abu Gabſhan*, a weak and ſilly Man, *Coſa* circumvented him while in a drunken Humour, and bought of him the Keys of the *Temple*, and with them the *Preſidency* of it, for a Bottle of Wine. But *Abu Gabſhan* being gotten out of his drunken Fit, ſufficiently repented of his fooliſh Bargain; from whence grew theſe Proverbs among the *Arabs*; *More vex'd with late Repentance than* Abu Gabſhan; and, *More ſilly than* Abu Gabſhan: Which are uſually ſaid of thoſe who part with a thing of great Moment for a ſmall matter. However, he was not ſo ſilly, but when he came to himſelf, he underſtood the Value of what he had parted with, and wou'd fain have retriev'd it again; to which purpoſe he gave *Coſa* ſome diſturbance in the poſſeſſion of his Purchaſe; and the reſt of the *Cozaites* joined with him herein, as not liking that he ſhould be thus deprived of his Right by a Trick, and thereby the *Preſidency* of the *Temple* go out of their Tribe into that of the *Koraſhites*. But *Coſa* being aware hereof, ſent privately to all the *Koraſhites*,

ſhites, who were diſperſed abroad among the Neighbouring *Tribes*, to meet with him at *Mecca* on a Day appointed; with whoſe help falling on the *Cozaites*, he expell'd them all out of the City, and from that time the whole Poſſeſſion of *Mecca* remain'd to the *Koraſhites*; and *Coſa*, and his Poſterity in a right Line down to *Mahomet*, had the *Preſidency* of the *Temple*, and the chief *Government* of the *City* ever after.

The eldeſt Son of *Coſa* was *Abd Menaph*, and the younger *Abdol Uzza*, Names taken from the *Idols* of the *Temple*, of which *Coſa* had now gotten the *Preſidency*. For *Abd Menaph* in the *Arab* Language, ſignifieth the Servant or Worſhipper of *Menaph*; and *Abdol Uzza*, the Servant or Worſhipper of *Uzza*, which were *Heathen Deities* then worſhipped by the *Arabians*. Of the Poſterity of *Abdol Uzza*, were *Zobair*, and *Cadigha* the Wife of *Mahomet*.

The eldeſt Son of (*f*) *Abd Menaph* was *Haſhem*, and the younger *Abdſhem*, whoſe Son was *Ommia*, from whom the *Ommiadæ*, who for ſo many Deſcents governed the *Saracen Empire*. *Haſhem*, as well as his Father and Grandfather, was *Prince* of his *Tribe*, and a Perſon of great Note in his Time through all *Arabia*. From him the Kindred of *Mahomet* are called *Haſhemites*; and he who governs at *Mecca* and *Medina* (who muſt always be of the Race of *Mahomet*) is called in their Language, (*g*) *Al Emamo'l Haſhem*, that is, the *Prince of the Haſhemites*, even unto this Day.

(*f*) Abul Feda. Pococ. Spec. Hiſt. Arab. p. 51. Ecchelenſis Hiſt. Arab. Part 1. c. 3. Liber de Generatione & Nutritura Mahometis. (*g*) Sionita in Append. ad Geographiam Nubienſem, c. 7.

The

The Son of *Haſhem* was (*h*) *Abdol Motallab*, who ſucceeded his Father in the *Government* of his Tribe at *Mecca*, and had to do with two very formidable Enemies in his Time; (*i*) *Choſroes*, the firſt of that Name, King of *Perſia*, and *Abraham* King of the *Ethiopians*. The firſt having extended his *Empire* a great way into *Arabia*, on the North of *Mecca*; and the other poſſeſs'd himſelf of the *Kingdom* of the *Homerites* on the South, became very dangerous Neighbours unto him; but he defended himſelf againſt both, and forced the latter to a very ſhameful Retreat, when he came with a numerous Army to beſiege the *City*, as ſhall be hereafter more fully related. He lived to a very great Age, being (*k*) an hundred and ten Years old at his Death: He had thirteen Sons, their Names were as followeth; *Abdollah*, *Hamzah*, *Al-Abbas*, *Abu Taleb*, *Abu Laheb*, *Al-Gidak*, *Al-Hareth*, *Jahel*, *Al-Mokawam*, *Dorar*, *Al-Zobair*, *Ketham*, and *Abdal Caaba*. The eldeſt of them, *Abdollah*, having married *Amena*, the Daughter of *Waheb*, was by her the Father of *Mahomet* (*l*) who was born at *Mecca* in the Month of *May*, in the Year of our Lord 571. *Juſtin* the Second being then Emperor of *Conſtantinople*, and *Choſroes* the Firſt, King of *Perſia*.

By this it appears, *Mahomet* was not of ſuch mean and vile Parentage as ſome have aſſerted. For being a *Koraſhite*, he was of the nobleſt *Tribe* of all *Arabia*, and the Family he was born of, was the moſt conſiderable of that *Tribe*, as being that

(*h*) Abul Feda. Pocock. Ecchelenſis. ib. (*i*) Hottinger. Hiſt. Orient. lib. 1. c. 3. (*k*) Elmacin. lib. 1. c. 1.
(*l*) Abul Feda. Alkodai. Abul Faraghius. pag. 101. Elmacin. lib. 1. c. 1. Pocock. Spec. Hiſt. Arab. p. 170. Hottinger Hiſt. Orient. lib. 1. c. 6.

which, for ſeveral Deſcents together, had born the chief Rule over it. However, in the beginning of his Life he was in (*m*) a very poor and deſpicable Condition. For his Father dying before he was two Years old, and while his Grandfather *Abdol Motallab* was ſtill living, all the Power and Wealth of his Family became derived to his Uncles, eſpecially to *Abu Taleb*, who after the Death of *Abdol Motallab* his Father, bore the chief Sway in *Mecca* as long as he lived, which was to a very great Age; and under his Protection chiefly was it that *Mahomet*, when he firſt broach'd his Impoſture, was ſupported againſt all his Oppoſers, and grew up to that height thereby, as to be able after his Death to carry it on, and alſo eſtabliſh it through all *Arabia* by his own Power.

After his Father's Death, he continued under the Tuition of his Mother till the eighth Year of his Age; when (*n*) ſhe alſo dying, he was taken home to his Grandfather, *Abdol Motallab*, who at his Death, which happen'd the next Year after, committed him to the Care of his Uncle, *Abu Taleb*, to be educated by him out of Charity, who carrying on a *Trade of Merchandize*, took him into this Employment, and bred him up in the Buſineſs of it. For *Mecca* (*o*) being ſituated in a very barren Soil, could not of it ſelf ſubſiſt; and therefore the Inhabitants were forced to betake themſelves to *Merchandize* for their Support; and the beſt

(*m*) Abul Feda. Abunazar. Abul Faraghius, p. 101. Elmacin. l. 1. c. 1. Hottinger. Hiſt. Orient. l. 2. c. 1. Guadagnol. Tract. 2. c. 16. (*n*) Abul Feda. Abul Faraghius, p. 101. Elmacin. lib. 1. c. 1. (*o*) Geograph. Nubienſis Sionita in Append. ad eandem, c. 7. Pocockii Spec. Hiſt. Arab. p. 127. Golii notæ ad Alfraganum, p. 98.

Men

Men among them had ſcarce any other Eſtate but in their Stock wherewith they did Traffick; and therefore they all betook themſelves to this courſe of Life, which they ſeem to have received down from the *Iſmaelites*, from whom they were deſcended, and in the ſame manner as they carried on a *Trade* into *Syria*, *Perſia*, and *Egypt*, on Camels backs, furniſhing thoſe Countries with ſuch Commodities, as came to them from *India*, *Ethiopia*, and other *Southern* Parts, for which Commerce they were very advantageouſly ſituated, as lying near the *Red-Sea*, where they had the Port (*p*) *Jodda*, the moſt convenient for Shipping in all thoſe Streights.

And in this Courſe of Life *Mahomet* was bred up under his Uncle; and as ſoon as he was of a fit Age, he was ſent with his Camels into *Syria*. On his coming to *Boſtra*, a City on the Confines of that Country, while he was attending his Uncle's Factors in the vending of his Wares in the publick Market-place (*q*), he was there ſeen (ſay the *Mahometans*) by *Bahira*, a Learned *Monk* of that place, who immediately knowing him to be the great Prophet that was to come, preſſed with great earneſtneſs through the Crowd unto him, and taking him by the Hand, there foretold of him all thoſe great things which afterwards came to paſs. The *Mark* whereby he knew him (ſay they) was the *Prophetick Light*, which ſhone on his Face. This *Prophetick* (*r*) *Light*, they tell us, God firſt placed on *Adam*,

(*p*) Geographia Nubienſis clim. 2. Part 5. Golii Notæ ad Alfraganum, p. 100. (*q*) Abul Feda. Alkodai. Al-Jannabi. Abul Faraghius, p. 101. Pocock. Spec. Hiſt. Arab. p. 170. Gentii Notæ ad Muſladinum Sadum, p. 536. (*r*) Shareſtani Liber de generatione & Nutritura Mahometis. Pocock. Spec. Hiſt. Arab. p. 53. & p. 168.

to be a ſign of the *Prophets* that were to be born of him; That this *Light* deſcending down to *Abraham*, was from him divided into two; one on the Face of *Iſaac*, and the other on the Face of *Iſmael*; that *Iſaac*'s *Light* was ſoon after manifeſted in the many *Prophets* which appeared of his Poſterity among the *Children of Iſrael*; but that which was placed on *Iſmael* was ſuppreſſed, and lay hid till the coming of *Mahomet*, on whom it firſt appeared; and that *Bahira* ſeeing it on him, thereby knew him (ſay they) to be a great Prophet ſent of God, who was e're long to manifeſt himſelf. But others (*f*) ſay, the Mark by which he knew him, was the Seal of his *Prophetick Miſſion*, ſtamped with a wonderful Impreſs between his Shoulders. But the truth is, *Mahomet* did not become acquainted with this *Bahira*, till many Years after, when he traded for *Cadigha* in thoſe Parts; as ſhall in its proper place be hereafter related.

Till the Twenty fifth year of his Age, he continued in this Employment under his Uncle; but (*t*) then one of the chief Men of the City dying, and his Widow, whoſe Name was *Cadigha* (to whom he left all his Stock, which was of conſiderable value) wanting a Factor to manage it for her, ſhe invited *Mahomet* into her Service; and having offered him ſuch advantageous Conditions as he thought fit to accept of, he undertook this Employment under her, and for three Years traded for her at *Damaſcus*, and other Places; and in the

(*f*) Gentii Notæ ad Muſladinum Sadum, p. 536. Vide etiam librum de Generatione & Nutritura Mahometis.

(*t*) Abul Feda, Abul Faraghius, p. 102. Rodoricus Toletanus, c. 2. Joannes Andreas, c. 1. Pocock. Spec. Hiſt. Arab. p. 171.

management

management of this Charge gave her that content, and ſo far inſinuated himſelf into her Favour and good Opinion thereby, that about the (*u*) 28*th* year of his Age ſhe gave her ſelf to him in Marriage, being then forty Years old; and from being Servant, thus advanced him to be the Maſter both of her Perſon and Eſtate; which having render'd him equal in Wealth to the beſt Men of the City, his ambitious Mind began to entertain thoughts of (*x*) poſſeſſing himſelf of the Sovereignty over it. His Anceſtors had for ſeveral Deſcents been *Chiefs of the Tribe*; and his Great Grandfather *Haſhem* had made himſelf very conſiderable, not only at home, but alſo among his Neighbours abroad; and had his Father lived, the Power and Wealth of his Family, after the death of his Grandfather, would have deſcended to him, as being the eldeſt Son; and after his deceaſe, to himſelf; and it was only his Misfortune in being left an *Orphan* during the Life of his Grandfather, that depriv'd him of all this. Theſe Conſiderations meeting with an Ambitious, Aſpiring Mind, ſoon put him upon Deſigns of raiſing himſelf to the *Supreme Government* of his Country; and being a very Subtile Crafty Man, after having maturely weigh'd all ways and means whereby to bring this to paſs, concluded none ſo likely to affect it, as the framing of that *Impoſture* which he afterwards vented with ſo much miſchief to the World. For the courſe of Trade which he drove into *Egypt*, *Paleſtine*, and

(*u*) *For ſhe died in the* 50*th Year of the Life of* Mahomet. Elmac. lib. 1. c. 1. *when ſhe had lived with him* 22 *Years.* Abul Faraghius, p. 102. (*x*) Diſputatio Chriſtiani contra Saracenum, c. 3. Cuſani Cribratio Alcorani, lib. 3. c. 8. Ricardi Confutatio Legis Saracenicæ, c. 13.

Syria,

Syria, having made him well acquainted both (*y*) with *Chriſtians* and *Jews*, and obſerving with what eagerneſs as well they, as the ſeveral Sects into which the *Chriſtians* of the *Eaſt* were then miſerably divided, did engage againſt each other; he from thence concluded, That nothing would be more likely to gain a Party firm to him for the compaſſing of his Ambitious Ends, than the making of a New *Religion*. And for ſuch a Change he judged his *Citizens* might be well diſpoſed, becauſe their *Traffick* and frequent Converſe with *Chriſtians* having much taken off their Affection and Zeal for that groſs *Idolatry* which they had hitherto been addicted to, they were at that time from *Heathenism* generally fallen (*z*) into *Zendiciſm*, an Error among the *Arabs* near of kin to the *Sadduciſm* of the *Jews*, as denying Providence, the Reſurrection, and a Future State; which being in reality to be without any *Religion* at all, they were the better fitted, while thus void of all other Impreſſions of *God*, and his Worſhip, to receive any he ſhould impoſe upon them; and therefore betaking himſelf to frame ſuch a *Religion* as he thought might beſt go down with them, he drew up a *Scheme* of that *Impoſture* he afterwards deluded them with, which being a Medley made up of *Judaiſm*, the ſeveral *Hereſies* of the *Chriſtians* then in the *Eaſt*, and the old *Pagan* Rites of the *Arabs*, with an Indulgence to all Senſual Delights, it did too well anſwer his Deſign, in drawing Men of all ſorts to the embracing of it.

(*y*) Diſputatio Chriſtiani, c. 1. Fortalit. Fid. lib. 4. Conſid. 1. (*z*) Liber Almoſtatraf. Pocockii Spec. Hiſt. Arab. p. 136. *And* Mahomet *upbraids them with it in the 6th Chapter of his* Alcoran, *and elſe where in that Book.*

But

But that he might not immediately, from that *Idolatry* which he had hitherto practiſed with the reſt of his *Citizens*, commence a *Preacher* againſt it; and from his preſent Courſe of Life, which was very licentious and wicked, take upon him a Character ſo unſuitable to it, as that of a *Prophet*, without ſome previous Change: In the 38*th* Year of his Age (*a*) he withdrew himſelf from his former Converſation, and affecting an *Eremetical Life*, uſed every Morning to withdraw himſelf into a Solitary *Cave* near *Mecca*, called the *Cave of Hira*, and there continue all Day, exerciſing himſelf, as he pretended, in Prayers, Faſtings, and Holy Meditations; and there it is ſuppos'd he firſt had his Conſults with thoſe Accomplices, by whoſe help he made his *Alcoran*. On his return home at Night, he uſed to tell his Wife *Cadigha* of Viſions which he had ſeen, and ſtrange Voices which he had heard in his Retirement. For he aimed firſt of all to draw her into the *Impoſture*, knowing that thereby he ſhould ſecure his own Family to his Deſign (without which it would be dangerous for him to venture on it) and alſo gain in her an able Partizan for him among the Women. But ſhe rejecting theſe Stories as vain Fancies of his own diſturbed Imagination, or elſe Deluſions of the *Devil*; at length he opened himſelf further unto her, and feigned a Converſe with the *Angel Gabriel*, which ſhe was alſo as backward to believe, till after ſeveral repeated Stories to her of his Revelations from the ſaid *Angel*, ſhe (*b*) conſulted with a fugitive

(*a*) Liber Agar. Joannes Andreas de Confuſione Sectæ Mahometanæ, c. 1. Bartholomæus Edeſſenus. Bellonius, lib. 3. c. 1. Guadagnol. Tract. 2. c. 10. ſect. 1. (*b*) Theophanes. Cedrenus. Miſcella Hiſtoria. Zonaras.

Monk,

Monk then in their Houſe, (of whom I ſhall hereafter ſpeak) who being in the Plot, helped to confirm her in the belief of what *Mahomet* had communicated unto her, whereby being totally perſwaded that *Mahomet* was really called to that *Prophetick Office* which he pretended to, from thenceforth gave up her Faith totally to him, and became his firſt *Proſelyte* in this *Impoſture*.

After he had carried this Point, having now, by two Years conſtantly practiſing a retired and auſtere Life, gained, as he thought, a ſufficient reputation of Sanctity for his Deſign: In the 40*th* Year of his Age, (*c*) he began to take upon him the Stile of the *Apoſtle of God*, and under that Character to propagate the *Impoſture* which he had been ſo long a projecting. But for four Years he did it only in private among ſuch as he had moſt Confidence in, clancularly inſinuating his Deluſions into them. His firſt *Proſelyte*, as has been ſaid, was *Cadigha*, his Wife; his ſecond was *Zayd Ebn Hareth* his Servant; and the third his Couſin *Ali*, the Son of *Abu Taleb* his Uncle, who from hence was (*d*) uſed to ſtile himſelf the firſt of Believers, not making any reckoning of the other two. (*e*) He tempted his Servant *Zayd* by promiſing him his Freedom; and accordingly, on his receiving his *Religion*, he manumiſed him. And from hence it hath become a *Law* among the *Mahometans* ever ſince, to make their Slaves free, whenever they turn to their *Religion*.

(*c*) Abul Feda. Abul Faraghius, p. 102. Elmacin. lib. 1. c. 1. (*d*) Sionita in Append. ad Geograph. Nubienſem, c. 8. (*e*) Joannes Andreas, c. 1. Bellonius, lib. 3. c. 10. Guadagnol. Tract. 2. cap. 10. ſect. 1.

It

It is to be obſerved, that *Mahomet* began this Impoſture about the ſame time that (*f*) the *Biſhop of Rome*, by virtue of a Grant from the wicked Tyrant *Phocas*, firſt aſſumed the Title of *Univerſal Paſtor*, and thereon claimed to himſelf that *Supremacy* which he hath been ever ſince endeavouring to uſurp over the *Church of Chriſt*. And from this time Both having conſpired to found themſelves an *Empire* in *Impoſture*, their Followers have been ever ſince endeavouring by the ſame Methods, that is, thoſe of Fire and Sword, to propagate it among Mankind; ſo that *Antichriſt* ſeems at this time to have ſet both his Feet upon *Chriſtendom* together, the one in the *Eaſt*, and the other in the *Weſt*; and how much each hath trampled upon the *Church of Chriſt*, the Ages ever ſince ſucceeding have abundantly experienced.

Mahomet's fourth *Diſciple* was (*g*) *Abu Beker*, who being one of the (*h*) Richeſt Men of *Mecca*, and a Perſon of great Wiſdom and Experience, brought with him no ſmall help and Reputation to his Cauſe; and his Example was ſoon follow'd by five others, (*i*) *Othman Ebn Affan*, *Zobair Ebno'l Awam*, *Saad Ebn Abu Waccas*, *Abdorrahman Ebn Auf*, and *Abu Obeida Ebno'l Jerah*, who were afterwards the principal *Generals* of his *Armies*, and the chief *Inſtruments* under him, by whoſe help he eſtabliſhed both his *Empire*, and his *Impoſture* together in thoſe parts of the World.

(*f*) Phocas *made this Grant* A. D. 606. *which was the very Year that Ma[illegible] retired to his Cave to forge that Impoſture there, which, tw[illegible] A[illegible] 608. he began to propagate at* Mecca.

(*g*) E[illegible] bul Feda. (*h*) Sionita in Append[illegible] ienſem, c. 8. (*i*) Elmacin, lib. 1.

After

After he had gotten theſe nine *Diſciples*, ſome of which were the principal Men of the *City*, he began (*k*) openly to publiſh his *Impoſture* to the People of *Mecca* in the 44*th* Year of his Age, and publickly to declare himſelf a *Prophet* ſent by *God* to reduce them from the Error of *Paganiſm*, and to teach them the true *Religion*. The firſt *Doctrine* that he propagated among them was, (*l*) That there was but *One God*, and that he only is to be worſhipped, and that (*m*) *all Idols* were to be taken away, and their Worſhip utterly aboliſhed; and that thoſe who ſay *God* hath (*n*) Sons or Daughters, or that there are any other *Gods* (*o*) aſſociated with him, are impious, and ought to be abhorred. By denying him Sons and Aſſociates, he reflected on the *Chriſtians* for holding the Doctrine of the *Trinity*, and that *Jeſus Chriſt* is the Son of *God*; the Belief of both which he doth in many places in his *Alcoran* vehemently forbid. By denying him Daughters, he condemned the *Idolatrous* Practice of the *Arabians*, (*p*) who worſhipped *Allat*, *Menah*, and *Al Uzza*, Female Deities, which they held to be the Daughters of *God*, whoſe *Idols* and *Temples* he afterwards every where deſtroyed.

He did not pretend to deliver to them any new *Religion*, but to revive the old one, which *God* firſt gave unto *Adam*; and when loſt in the corruption of the Old World, reſtored it again by Revelation to (*q*) *Abraham*, who taught it his Son *Iſmael* their

(*k*) Abul Feda. Abul Faraghius, p. 102. Elmacin. lib. 1. c. 1. (*l*) Elmacin. lib. 1. c. 1. Alcoran c. 2, 3, 4, 5, &c. (*m*) Elmac. ib. & Alc. paſſim. (*n*) Alc. c. 4. &c. (*o*) Alc. c. 4, 5, &c. (*p*) Pocockii Spec. Hiſt. Arab. p. 89, 90. Hottingeri Hiſt. Orient. lib. 1, c. 7. (*q*) Pocockii Spec. Hiſt. Arab. p. 53. Alc. c. 3. &c.

Forefather;

Foreafther; and that he, when he firſt planted himſelf in *Arabia*, inſtructed Men in the ſame *Religion* which he had received from *Abraham*; but their Poſterity afterwards corrupted it into *Idolatry*, and that *God* had now ſent him to deſtroy this *Idolatry*, and again reſtore the Religion of *Iſmael* their Forefather. And therefore, according to his own Doctrine, it is not unfitly called *Iſmaeliſme* by the *Jews*, although they call it ſo only out of contempt, by tranſpoſition of the Letters from *Iſlamiſme*, the Name whereby the *Mahometans* themſelves moſt love to call it, from the *Arabick* (*r*) Word *Salama*, which in the Fourth *Conjugation* is *Aſlama*, *to enter into the State of Salvation*; hence *Eſlam*, *the Saving Religion*, and *Muſlimon*, or as we call it *Muſleman*, *he that believeth therein*.

He (*s*) allowed both the *Old and the New Teſtament*, and that *Moſes* and *Jeſus Chriſt* were *Prophets* ſent from *God*; but that the *Jews* and *Chriſtians* had corrupted theſe Holy Writings, and that he was ſent to purge them from theſe Corruptions, and reſtore the *Law of God* to that purity in which it was firſt deliver'd; and therefore moſt of thoſe Paſſages which he takes out of the *Old and New Teſtament*, are related otherwiſe by him in his *Alcoran*, than we have them in thoſe *Sacred Books*. And in this certainly he acted much wiſer than our *Socinians*, who with him denying the *Holy Trinity* and the *Divinity of our Saviour*, yet ſtill allow the *Holy Scriptures*, as now in our Hands, to be genuine and uncorrupted, with which their Doctrine is in the moſt manifeſt manner totally inconſiſtent. If they

(*r*) Golii Lexic. in voce *Salama*, & Pocockius ubi ſupra.
(*s*) Alc. c. 3, 4, 5, &c.

had

had with this their (t) *Maſter* denied the *Scriptures* which we now have, as well as the *Trinity*, and the *Divinity* of our *Saviour*, which are ſo evidently proved by them, and forged others in their ſtead, they might have made their impious *Hypotheſis* look much more plauſible, than now it can poſſibly appear to be.

He pretended to receive all his *Revelations* (u) from the *Angel Gabriel*, and that he was ſent from *God* on purpoſe to deliver them unto him. And whereas he was ſubject to the *Falling Sickneſs*, (*) whenever the Fit was upon him, he pretended it to be a *Trance*, and that then the *Angel Gabriel* was come from *God* with ſome new *Revelations* unto him, the Splendor of whoſe appearance he not being able to bear, this cauſed him to fall into thoſe *Trances*, in which the *Angel* converſed with him, and delivered to him thoſe Meſſages from *God*, which he was ſent to reveal unto him.

His pretended *Revelations* he put into ſeveral *Chapters*, the Collection of which make up his *Alcoran*, which is the *Bible* of the *Mahometans*. The Original of this Book he taught them (x) was laid up in the *Archives of Heaven*, and that the *Angel Gabriel* brought him (y) the Copy of it Chapter by

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(t) *The* Socinians *ſay juſt the ſame, and no more of* Jeſus Chriſt, *than* Mahomet *did before them, excepting only that he makes himſelf the greater of the two; and how many other things they agree in with him, and ſeem to have taken from him, may be ſeen in* Hottinger's Hiſtoria Orientalis, lib. 2. c. 3. *where he fully compares the Doctrines of both together.* (u) Alc. c. 2. Joan. Andreas. c. 2. Guadagnol, Tract. 2. c. 10. ſect. 1. Liber Agar. (*) Rodericus Toletanus, c. 6. Ricardi Confutatio, c. 13. Theophanes. Zonaras. Miſcel. Hiſtoria. Hottingeri Hiſt. Orient. lib. 1. c. 2. Fortalitium Fidei lib. 4. Conſid. 2. (x) Alc. c. 6. & c. 80. (y) Alc. c. 25.

Chapter,

Chapter, according as occaſion required they ſhould be publiſhed to the People. Part of theſe he publiſhed at *Mecca*, before his flight from thence; and the other part at *Medina*, which he did after this manner. (z) When he had forged a new *Chapter*, which he intended to publiſh, he firſt dictated it to his *Secretary*, and then delivered the written Paper to be read to his *Followers* till they had learnt it by heart; which being done, he had the Paper brought to him again, which he laid up in a *Cheſt*, which he called the *Cheſt of his Apoſtleſhip*. This he did, I ſuppoſe, in imitation of the *Ark* or *Holy Cheſt* among the *Jews*, in which the Authentick Copy of their *Law* was repoſited. This *Cheſt* he left in the keeping of *Haphſa*, one of his Wives, and out of it, after his death, was the *Alcoran* compiled, in the ſame manner as *Homer*'s *Rhapſodies* were out of the looſe *Poems* of that *Poet*. *Abu Beker*, who ſucceeded the *Impoſtor*, firſt made the Collection.

(*) For when *Moſailema*, who in the laſt Year of *Mahomet* ſet up for a *Prophet* as well as he, had, in hopes of the ſame Succeſs, in like manner compoſed an *Alcoran*, and publiſhed it in a Book to his Followers (as ſhall hereafter be related) *Abu Beker* thought it neceſſary to publiſh *Mahomet*'s alſo in the ſame manner, and that not only in oppoſition to the new *Impoſture*, but alſo for the better ſupporting of that which he adher'd to; and therefore having recourſe to *Haphſa*'s Cheſt, partly out of the Pa-

(z) Joannes Andreas, cap. 2. (*) Elmacin. l. 1. c. 2. Abul Feda. Pococ. Spec. Hiſt. Arab. p. 362. Bartholomæus Edeſſenus. Golii præfatio at Suratam. Locman. Hinckelman. præfatio ad Alcoranum. Joannes Andreas, c. 2. Ricardi Confut. c. 13.

pers which he found there, and partly out of the Memory of thoſe who had learnt them by heart, when the *Impoſtor* firſt delivered them unto them, he compoſed the Book. For ſeveral of thoſe Papers being loſt, and others ſo defaced as not to be read, he was forced to take in the aſſiſtance of thoſe who pretended to remember what the *Impoſtor* had taught them, to make up the Matter, and under this Pretence made uſe of their Advice to frame the Book, as he thought would beſt anſwer his Purpoſe. When the Work was compleated, he cauſed the Original to be laid up in the ſame Cheſt, out of which he had compiled it, which he ſtill continued in the keeping of *Haphſa*, and then delivered out Copies of it among his Followers. But the Book had not been long publiſhed, but ſo many various Readings were got into the Copies, and ſo many abſurdities diſcovered in the Book it ſelf, that (†) when *Othman* came to be *Caliph*, he found it neceſſary to call it in again to be lick'd into a better Shape; and therefore having commanded all to bring in their Copies, under pretence of correcting them by the Original in the keeping of *Haphſa*, he cauſed them all to be burnt, and then publiſhed that *Alcoran* a-new model'd by him, which we have, of which having order'd four Copies to be written out fair, he depoſited the firſt of them at *Mecca*, and the ſecond at *Medina*; the third he ſent into *Erack*, or *Chaldæa*, and the fourth into *Syria*. The three firſt were after a while all loſt, but the laſt of them ſeveral Ages after (‖) was

(†) Eutych. Tom. 2. p. 340. Abul Feda. Pococ. ib. Diſputatio Chriſtiani. c. 15. Joannes Andreas, c. 2. (‖) Bartholomæus Edeſſenus. p. 423.

ſaid

ſaid to be preſerved at *Damaſcus* in a Moſque there, which had formerly been the Church of St. *John* the *Baptiſt*. This (||) was done in the 32*d* Year of the *Hegira*, *An.* 652. twenty one Years after the Death of the *Impoſtor*; after which time the Book underwent no other Correction.

On his firſt appearing publickly as a *Prophet*, (*) the People laughed at him for the ridiculouſneſs of his Pretence; ſome called him a (†) *Sorcerer*, and a *Magician*, others a *Lyar*, *an Impoſter*, and a *Teller of old Fables*; of which he often complains in his *Alcoran*; ſo that for the firſt Year he prevail'd nothing among them, or got any thing elſe by his publiſhing thoſe *Chapters* of his *Alcoran* which he had then compoſed, or his Preaching to them the Doctrine of them, but Scorn and Contempt. But this did not diſcourage him from ſtill proceeding in his Deſign, which he manag'd with great Art. For he was a Man of a (*a*) ready Wit, and a very acceptable Addreſs; he bore all Affronts, without ſeeming to reſent any; and applied himſelf to all ſorts of People, without contemning the meaneſt; was very courteous both in giving and receiving Viſits; the Great Men he ſoothed with flattering Praiſes, and the Poor he relieved with Gifts and Alms; and towards all Men manag'd himſelf with that Art of Inſinuation (in which he exceeded all Men living) that at length he ſurmounted all the Difficulties, which ſo bold an *Impoſture* in the firſt venting of it muſt neceſſarily be liable unto; and ſeveral other new *Proſelytes* joined themſelves unto him, among whom

(||) Eutychius, Tom. 2. p. 340. (*) Joannes Andreas, c. 1. (†) Alc. c. 15, 25, 37, 81, &c. (*a*) Elmacin, lib. 1. c. 1. Abunazar. Hottinger. Hiſt. Orient. lib. 2. c. 4.

was (*b*) *Omar Ebno'l Chattab*, who was one of his *Succeſſors*, and then a conſiderable Man in the *City*. His Example was ſoon followed by ſeveral others; ſo that in the fifth Year of his pretended *Miſſion*, he had increas'd his Party to the Number of Nine and thirty, and himſelf made the Fortieth.

On his having made this Progreſs, (*c*) ſeveral began to be alarm'd at it. Thoſe that were addicted to the *Idolatry* of their Forefathers, ſtood up to oppoſe him as an Enemy of their *Gods*, and a dangerous Innovator in their *Religion*. But others, who ſaw further into his Deſigns, thought it time to put a ſtop thereto, for the ſake of the publick Safety of the *Government*, which it manifeſtly tended to undermine for the eſtabliſhing of *Tyranny* over them, and therefore they combining together againſt him, intended to have cut him off with the Sword. But (*d*) *Abu Taleb*, his Uncle, getting notice hereof, defeated the Deſign, and by his Power, as being Chief of the Tribe, preſerved him from all other like attempts as were afterwards framed againſt him. For although he himſelf perſiſted in the *Paganiſm* of his *Anceſtors*, yet he had that Affection for the *Impoſtor*, as being his *Kinſman*, and one that was bred up in his Houſe, that he firmly ſtood by him againſt all his Enemies, and would ſuffer no one to do him any hurt as long as he lived. And therefore being ſafe under ſo powerful a Protection, he boldly went on to preach to the People in all publick Places of the *City* where they uſed to aſſemble, and publiſhed unto them

(*b*) Elmacin, lib 1. cap. 1. Joannes Andreas, c. 1.
(*c*) Elmacin, lib. 1. c. 1. Joannes Andreas, c. 1.
(*d*) Elmacin, ib.

more

more *Chapters* of his *Alcoran*, in the order, as he pretended, they were brought him by the *Angel Gabriel*. The chief Subject of which was to preſs upon them the obſervance of ſome moral Duties, the Belief of the Unity of *God*, and the Dignity of his own pretended *Apoſtleſhip*, in which indeed, beſides ſome *Heathen* and *Jewiſh* Rites which he retained, conſiſted the whole of his new forged *Religion*.

The main Arguments he made uſe of to delude Men into this *Impoſture*, were his Promiſes and his Threats, as being thoſe which eaſieſt work on the Affections of the Vulgar. His *Promiſes* were chiefly of *Paradiſe*, which he ſo cunningly framed to the guſt of the *Arabians*, as to make it totally conſiſt in thoſe Pleaſures which they were moſt delighted with: For they being within the *Torrid Zone*, were, through the nature of the *Clime*, as well as the exceſſive corruption of their *Manners*, (*e*) exceedingly given to the love of Women; and the ſcorching Heat and Dryneſs of the Country making Rivers of Water, cooling Drinks, ſhaded Gardens, and pleaſant Fruits, moſt refreſhing and delightful unto them; they were from hence apt to place their higheſt Enjoyment in things of this nature. And therefore, to anſwer the heighth of their carnal Deſires, he made the *Joys of Heaven*, which he propoſed for a Reward to all thoſe that ſhould believe in him, to conſiſt totally in theſe Particulars. For he tells them in many Places in his *Alcoran*, *that they ſhall enter into pleaſant Gardens*,

(*e*) Ammianus Marcellinus de Saracenis, lib. 14. c. 4. Incredibile eſt quo ardore apud eos in Venerem uterque diſſolvitur ſexus.

(f) where many Rivers flow, and many curious Fountains continually ſend forth moſt pleaſing Streams, nigh which they ſhall repoſe themſelves on moſt delicate Beds adorned with Gold and precious Stones, under the Shadow of the Trees of Paradiſe, which ſhall continually yield them all manner of delicious Fruits; and that there they ſhall enjoy moſt beautiful Women, pure and clean, having black Eyes, and a Countenance always freſh and white as poliſhed Pearls, who ſhall not caſt an Eye on any other but themſelves, with whom they ſhall enjoy the continual Pleaſures of Love, and ſolace themſelves in their Company with amorous Delights to all Eternity, drinking with them moſt delicious Liquors, and moſt ſavoury and pleaſant Wines, without being ever intoxicated or overcharged by them, which ſhall be adminiſtred to them by beautiful Boys, who ſhall be continually running round their Beds to ſerve them up unto them in Cups of Gold, and Glaſſes fixed on Diamonds. And as thus he framed his Promiſes of Reward in the Life hereafter, as might beſt ſuit with the ſenſual Appetites and Deſires of thoſe to whom he propoſed them; ſo, on the contrary, he deſcribed the Puniſhment of *Hell*, which he threaten'd to all that would not believe in him, to conſiſt of ſuch *Torments* as would appear to them the moſt afflicting and grievous to be born. *As (g) that they ſhould drink nothing but boiling and ſtinking Water, nor breath any thing elſe but exceeding hot Winds,* (things moſt terrible in *Arabia*) *that they ſhould dwell for ever in continual Fire ex-*

(f) Alcoran. c. 3. c. 4. c. 36. c. 37. c. 43. c. 47. c. 78. c. 90, &c. Joannes Andreas, c. 9. Ricardi Conſut. c. 8. Cantacuzenus Orat. 2. Sect. 11. Hottingeri Hiſt. Orient. l. 2. c. 4. Pocockii Miſcellanea, c. 7. Diſputatio Chriſtiani. c. 26, & 28. Bellonius. lib. 3. c. 9. (g) Alcoran c. 7. c. 37. c. 43. c. 44. c. 47. c. 50. c. 74. c. 77. c. 78. c. 90. &c.

ceſſively

ceſſively burning, and be ſurrounded with a black hot and ſalt Smoak, as with a Coverlid; that they ſhould eat nothing but Briars and Thorns, and the Fruits of the Tree Zacon, *which ſhould be in their Bellies like burning Pitch.* In the propoſing of theſe *Promiſes* and *Threats* to the People he was very frequent and ſedulous, making them to ring in their Ears on all Occaſions, whereby he failed not of his End in alluring ſome, and affrighting others into the Snare he laid for them.

And that he might omit nothing whereby to work on their Fear, which is uſually the moſt prevalent Paſſion of the Ignorant, he terrified them with the Threats of grievous Puniſhments in this Life, as well as in that which is to come, if they would not hearken unto him. And to this end (*h*) he did ſet forth unto them on all Occaſions, what terrible Deſtructions had fallen upon the Heads of ſuch as would not be inſtructed by the Prophets, that were ſent before him. How the *Old World* was deſtroyed by Water, for not being reformed at the preaching of *Noah*; and *Sodom* by Fire from Heaven, for not hearkning to *Lot* when ſent unto them. How the *Egyptians* were plagued for deſpiſing *Moſes*; and how *Ad* and *Thamod*, two ancient *Tribes* of the *Arabs*, were totally extirpated for the ſame reaſon. His Stories of the two laſt were Fables of his own Invention, which he related unto them after this manner; that (*i*) *Ad* the Grandſon of *Aram*, the Son of *Sem*, planted himſelf after the Confuſion of Languages in the *Southern* Parts of *Arabia*, where his Poſterity falling into *Idolatry*, the *Prophet Hud*

(*h*) Alc. c. 6. c. 7. c. 11, &c. Joannes Andreas, c. 12.
(*i*) Alc. c. 7. c. 11, &c. Pocockii Spec. Hiſt. Arab. p. 37.

(whom the Commentators on the *Alcoran* will have to be *Heber*) was ſent unto them to reclaim them unto the true Worſhip; but they not hearkening unto him, *God* ſent a violent *hot Wind*, which in ſeven Days time deſtroyed them all, excepting only the *Prophet*, and ſome few who were reformed by him. As to *Thamod*, his (*k*) Story was, that they were an ancient *Tribe* of the *Arabs*, dwelling on the Confines of *Syria*, and that on their Revolt to Idolatry, *God* ſent to them the *Prophet Saleh*; that on their demand of a *Miracle* to teſtify his *Miſſion*, he cauſed a *Rock* to bring forth a *Camel* in the ſight of them all; that they notwithſtanding in contempt wounded the *Camel*, and that thereupon God ſent terrible Thunders, which in three Days time deſtroyed them all, excepting *Saleh*, and ſome few who believed on him. And the like *Fable* he alſo told them of (*l*) *Chaib*, another *Prophet* of the ancient *Arabs*, ſent to the *Tribe* of *Madian*, and how that *Tribe* was in like manner deſtroyed by *Thunder*, for not hearkening unto him. For the ſake of theſe Stories (which he was very frequent in inculcating into the People, and very often repeats in his *Alcoran*) thoſe who believed not on him, called him (*m*) a *Teller of old Fables*; but notwithſtanding, they wrought upon the Fears of others, and by this and other ſuch Artifices, he ſtill went on to increaſe his Party, to which two of his Uncles, (*n*) *Hamza* and *Al Abbas*, at length joined themſelves. But the reſt of his Uncles approved not of his Deſigns, and although *Abu Taleb* ſtill

(*k*) Alcoran, c. 7. c. 11. c. 26. &c. Pocockii Spec. Hiſt. Arab. p. 37. Hott. Hiſt. Orient. lib. 1. c. 3. (*l*) Alc. c. 7. ç. 11. c. 26, &c. (*m*) Alcoran, ç. 25, &c. (*n*) Joannes Andreas, ç. 1.

continu-

continued to befriend him, becauſe of the Affection which he bore him, the other nine had not this regard to him, but joined with his Enemies, and oppoſed him all they could, as a Man that under the falſe Mask which he had put on, carried on dangerous Deſigns to the prejudice of his Country.

But that which gravell'd him moſt, was, that his Oppoſers demanded to ſee a *Miracle* from him. For ſaid they (*o*) Moſes *and* Jeſus, *and the reſt of the Prophets, according to thy own Doctrine, worked Miracles to prove their Miſſion from God; and therefore if thou be a Prophet, and greater than any that were ſent before thee, as thou boaſteſt thy ſelf to be* (*p*) *do thou work the like Miracles to manifeſt it unto us. Do thou make the Dead to riſe, the Dumb to ſpeak, and the Deaf to hear; or elſe do thou cauſe Fountains to ſpring out of the Earth, and make this Place a Garden adorn'd with Vines and Palm-Trees, and watered with Rivers running through it into divers Channels; or elſe let us ſee come down from Heaven ſome of thoſe Puniſhments which thou threatneſt us with. Or do thou make thee an Houſe of Gold, adorn'd with Jewels and coſtly Furniture; or let us ſee the Book thou wouldeſt have us believe to come from Heaven, deſcend down to us from thence legible in our Eyes, or the Angel which thou telleſt us doth bring it unto thee, and then we will believe in thy Word.* This Objection he endeavour'd to evade by ſeveral Anſwers. One (*q*) while he tells them, he is only a Man ſent to preach to them the Rewards of *Paradiſe*, and the Puniſhments of *Hell*. At another Time, (*r*) That their Predeceſſors contemned the Miracles of *Saleh*, and the other *Prophets*, and that

(*o*) Alcoran, c. 2. c. 6, &c. Bidawi ad Alcorani cap. 12.
(*p*) Alcoran, c. 17, &c. (*q*) Alcoran, c. 17. (*r*) Alc. ib.

for

for this Reaſon *God* would work no more among them. And a while after, that thoſe (*s*) whom *God* had ordained to believe, ſhould believe without *Miracles*, and thoſe whom he had not ordained to believe, ſhould not be convinced, though all thoſe Miracles ſhould be wrought in their ſight, which they required; and that therefore they were totally needleſs. But this not ſatisfying, as being a plain Confeſſion that he wanted that Power of *Miracles*, which all other *Prophets* had to prove their *Miſſion*, ſeveral of thoſe that were his Followers departed from him, of which he much complains in his *Alcoran*. And therefore finding that this would not do, on his coming to *Medina*, and having there taken the *Sword* in hand, and gotten an *Army* to back his Cauſe, he began to ſing another Note. For his Doctrine then was, (*t*) That God had ſent *Moſes* and *Jeſus* with *Miracles*, and yet Men would not be obedient to their Word; and therefore he had now ſent him in the laſt place without *Miracles*, to force them by the *Power of the Sword* to do his Will: And purſuant hereto (*u*) he forbad his Diſciples to enter into any further Diſputes about his Religion; but inſtead thereof he commanded them to fight for it, and deſtroy all thoſe who ſhould contradict his Law, promiſing great Rewards in the Life to come, to ſuch as ſhould take up the Sword in this Cauſe, and *the Crown of Martyrdom* to all thoſe who ſhould die fighting for it. And upon this Head, ſome of the *Mahometan Doctors* argue very ſubtilly. For * ſay they, the *Prophets of God*

(*s*) Alcoran, c. 6. (*t*) Richardi Confutatio, c. 7 Cantacuzeni Apologia, 4. & Orat. 1. Sect. 11. Alcoran, c. 2. c. 3. c. 4, &c. (*u*) Alc. c. 4. Cantacuzeni Orat. 1. Sect. 12.

* Ahmed Ebn. Zin. Guadagnol, Tract. 2. c. 10. Sect. 11.

are

are of divers ſorts, according to the divers Attributes of his divine Nature, which they are ſent to ſhew forth. That *Jeſus Chriſt* was ſent to manifeſt the *Righteouſneſs, the Power and Knowledge of God*; That he ſhewed forth the *Righteouſneſs of God* in being impeccable; his *Knowledge*, in that he knew the Secrets of Mens Hearts, and foretold things to come; and his *Power*, in doing thoſe *miraculous Works* which none elſe but *God* could. That *Solomon* was ſent to manifeſt *the Wiſdom, the Glory, and the Majeſty of God*; and *Moſes*, his *Providence*, and his *Clemency*: None of which carrying with them a Power to force Men to believe, Miracles were neceſſary in their *Miſſions* to induce them thereunto. But *Mahomet* was a *Prophet*, ſent principally to ſhew forth the *Fortitude of God* by the *Power of the Sword*, which being of it ſelf alone ſufficient to compel all Men into the *Faith*, without any other Power accompanying it, for this reaſon, ſay they, *Mahomet* wrought no Miracles, becauſe he had no need of them, *the Power of the Sword*, with which he was ſent, of it ſelf alone ſufficiently enabling him to accompliſh his *Miſſion*, for forcing Men to believe therein. And from hence it hath become the Univerſal Doctrine of the *Mahometans*, That their Religion is to be propagated by the *Sword*, and that all of them are bound to fight for it. And for this reaſon (*x*) it hath been a Cuſtom among them for their *Preachers*, while they deliver their *Sermons*, to have a *Drawn Sword* placed by them, to denote thereby, that the Doctrine which they teach them, was with the *Sword* to be defended and propagated by them.

(*x*) Cantacuzeni Orat. Sect. 11. Guadagnol Tract. 2. c. 5. Sect. 3.

How-

However, it is not to be denied, but that there are ſeveral *Miracles* reckoned up, which *Mahomet* (*y*) is ſaid to have wrought; as, That he did cleave the Moon in two; That Trees went forth to meet him; That Water flowed from between his Fingers; That the Stones ſaluted him; That he fed a great Company with a little Food; That a Beam groaned at him; That a Camel complained to him; That a Shoulder of Mutton told him of its being poiſoned; and ſeveral others. But thoſe who relate them, are only ſuch who are reckoned among their *Fabulous and Legendary Writers*. Their *Learned* (*z*) *Doctors* renounce them all, as doth *Mahomet* himſelf, who in ſeveral places in his (*a*) *Alcoran* owns that he wrought no *Miracles*. But when they are preſſed how without *Miracles* they can prove his *Miſſion*, their common Anſwer is; That inſtead of all *Miracles* is the *Alcoran*. For (*b*) that *Mahomet*, who was an *Illiterate Perſon*, that could neither write nor read, or that any Man elſe by humane Wiſdom alone ſhould be able to compoſe a Book ſo excellent in Eloquence, and ſo excellent in Doctrine, as they will have that to be, is what they will not admit to be poſſible; and therefore they alledge the Excellency of the Book for the truth of all contained therein, and will have that to be a Proof equivalent to the *Miracles* of all the *Prophets* that went before him, to manifeſt that it

(*y*) Abul Pharaghius, p. 104. Pocockii Spec. Hiſt. Arab. p. 187, & 188. Hottinger. Hiſt. Orient. lib. 2. c. 6. Guadagnol. Tract. 2. c. 2. Sect. 2. (*z*) Abul Pharaghius, p. 104. Pocockii Spec. Hiſt. Arab. p. 191, 192, &c. Hottinger. Hiſt. Orient. lib. 2. c. 6. (*a*) Alc. c. 6, &c. (*b*) Al. Gezali. Sepher Cozri. Bidawi. Ahmed Ebn Edris. Hottinger. Hiſt. Orient. lib. 2. c. 6. Pocockii Spec. Hiſt. Arab. p. 191, 192, &c.

came

came from *God*. And on this (*c*) the *Impoſtor* himſelf often inſiſts in his *Alcoran*, challenging in ſeveral places of it all *Men* and *Devils* by their united Skill to compoſe another Book like that in Eloquence and Inſtruction, or elſe any one *Chapter* that can be compared in Excellency with the meaneſt *Chapter* therein: Which they taking for granted that both together cannot do, will have this to be a moſt clear manifeſtation beyond all contradiction, that *this Book* could come from none other but *God* himſelf, and that *Mahomet* from whom they received it, was his *Meſſenger* to bring it unto them.

As to the Particulars in this *Argument* alledged, it muſt be allowed, that the *Alcoran*, bating the Folly, the Confuſedneſs and incoherency of the Matter contained therein, is as to the Stile and Language the Standard of Elegancy in the *Arab Tongue*; and as to *Mahomet*, that he was in truth, what they ſay, an *Illiterate Barbarian* (*d*) that could neither write nor read. But this was not ſo much a defect in him, as in the *Tribe* of which he was, with whom it was the Cuſtom as to all manner of Literature, to continue (*e*) in the ſame Ignorance with which they came out of their Mothers Bellies, unto their Lives end. And therefore at the time when *Mahomet* firſt ſet up for a *Prophet*, there was not any one Man of *Mecca* that could either write or read, excepting only (*f*) *Warakah*, a Kinſman of *Cadigha*'s, who having firſt turned *Jew*, and afterwards *Chriſtian*, had learned to write *Arabick* in

(*c*) Alcoran, c. 2. c. 10. c. 17, &c. (*d*) Alc. c. 7. Joannes Andreas, c. 2. Pocockii Spec. Hiſt. Arab. 156. Diſputatio Chriſtiani, c. 12. Richardi Confutatio, c. 3. (*e*) Ebnol Athir Shareſtani. Al. Motarrezi in libro Mogreb. Pocock. Spec. Hiſt. Arab. p. 157. (*f*) Al. Bochari. Pocock. ib.

Hebrew

Hebrew Letters. And for this reaſon the Men of *Mecca* were called (*g*) the *Illiterate*, in oppoſition to the People of *Medina*, who being the one half *Chriſtians*, and the other half *Jews*, were able both to write and read; and therefore were called (*h*) the *People of the Book*. And from them ſeveral of *Mahomet*'s Followers, after he came to *Medina*, learnt to read and write alſo, which ſome of them had begun to learn before of *Baſhar* the *Cendian* (*i*) who having ſojourned at *Anbar*, a City of *Erack*, near *Euphrates*, there learnt the Art; from whence coming to *Mecca*, and marrying the Siſter of *Abuſophian*, he ſettled there, and from him the Men of *Mecca* are firſt ſaid to have received the Art of Letters. Among the Followers of *Mahomet*, *Othman* was the greateſt Proficient herein, which advanced him afterwards to (*k*) be *Secretary* to the *Impoſtor*. But for want of Paper at firſt, as in a place where there was never before any occaſion for it, they were forced to make uſe (*l*) of the *Spade-Bones* of Shoulders of Mutton, and of Shoulders of Camels, to write on; which was a device anciently made uſe of by other *Tribes* of the *Arabs*, who had Letters, but wanted *Traffick* to accommodate them with more convenient Materials for this purpoſe; and therefore their Books in which their *Poems*, and other matters they delighted in were written, (*m*) were only ſo many of thoſe *Spade-Bones* tied together upon a String. This *Baſhar* afterwards became one of *Mahomet*'s Diſciples,

(*g*) Shareſtani. Pocock. Spec. Arab. Hiſt. p. 156. (*h*) Shareſtani & Pocock. ib. Hottin. Hiſt. Orient. lib. 1. c. 1.

(*i*) Pocockii Spec. Hiſt. Arab. p. 157. (*k*) Elmacin, l. 1. c. 1. Bartholomæus Edeſſenus. (*l*) Pocockii Spec. Hiſt. Arab. p. 157. (*m*) Ebnol Athir. Pocock. ib.

and

and followed him in his Wars, till poiſoned at *Chaibar*, as ſhall be hereafter related.

But theſe Particulars being thus allowed, That the *Alcoran* of the *Mahometans* is of ſo elegant Stile, and the ſuppoſed Author thereof ſuch a *Rude and Illiterate Barbarian*; it will be here asked, who were the Aſſiſtants by whoſe help this Book was compiled, and the *Impoſture* framed? And there will be the more reaſon to ask this, becauſe the Book it ſelf contains ſo many particulars of the *Jewiſh* and *Chriſtian Religion*, as neceſſarily imply the *Authors* of it to be well skill'd in both; which *Mahomet*, who was bred an *Idolater*, and lived ſo for the firſt forty years of his Life, among a People totally illiterate, cannot be ſuppoſed to be. But this is a *Queſtion* not ſo eaſily to be anſwered, becauſe the nature of the thing required it ſhould be concealed. The *Mahometan Writers*, who believed in the *Impoſtor*, as they will allow nothing of this, ſo to be ſure will ſay little of it, and the *Chriſtians* who abhorred his Wickedneſs, are apt to ſay too much. For it was uſual with them, as it is with all other contending Parties, to ſnatch at every Story which would diſparage the Religion they were againſt, and believe it right or wrong, if it would ſerve their Purpoſe this way. And from hence it hath proceeded, that we have ſo many fabulous and ridiculous Accounts, both of *Mahomet* and his *Impoſture*, go current among us, which ſerve only to the expoſing of us to the laughter of the *Mahometans*, when related among them. And beſides, the *Scene* of this *Impoſture* being at leaſt ſix-hundred Miles within the Country of *Arabia*, amidſt thoſe *Barbarous Nations*, who all immediately imbraced it, and would not afterward permit any of another Religion, ſo much as to live among them; it could not at that diſtance

diſtance be ſo well ſearched into by thoſe who were moſt concerned to diſcover the Frauds of it, and therefore an exact Account cannot be expected in this Particular. However, that I may give all the ſatisfaction herein, that I am able, I ſhall here lay together whatſoever I can find in any credible Author concerning it, and give the beſt Judgment hereof, that the matter will admit.

That *Mahomet* compoſed his *Alcoran* by the help of others, was a thing well known at *Mecca*, when he firſt broach'd his *Impoſture* there, and it was often flung in his Teeth by his Oppoſers, as he himſelf more than once complaineth. In the 25th Chapter of the *Alcoran*, his Words are; *They ſay, That the* Alcoran *is nothing but a Lie of thy own Invention, and others have been aſſiſting to thee herein.* Where the *Commentators* ſay, the Perſons here meant (*n*), were the Servants of a certain *Sword-ſmith* at *Mecca*, who were *Chriſtians*, with whom *Mahomet* was uſed often to converſe for the better informing of himſelf from them in the *Old* and *New Teſtament*. And from hence it is, that * *Bellonius* tells us, That *Mahomet* found at *Mecca* two *Chriſtians*, who had with them *Copies* of the *Old and New Teſtament*, and that he was much helped by them in the Compoſing of his *Alcoran*. But this is too open Work for ſo ſecret a Deſign. They that upbraided him with his being aſſiſted by others, meant not thoſe whom he publickly converſed with, but the private Confederates, whom he ſecretly made uſe of at home, in the framing of the whole *Impoſture*, and the writing for him that *Book*,

(*n*) Liber Agar. Guadagnol, Tract. c. 10. Sect. 1. Joannes Andreas de Conſuſione Sectæ Mahometanæ, c. 1.

* Lib. 3. c. 2.

which

which he pretended was brought to him from *Heaven* by the Angel *Gabriel*. And what he hath in another place of his *Alcoran*, doth particularly point at one of thoſe, who was then looked upon to have had a principal hand in this Matter. For in the Sixteenth Chapter his Words are; *I know they will ſay, That a Man hath taught him the* Alcoran; *but whom they preſume to have taught him is a* Perſian *by Nation, and ſpeaketh the* Perſian *Language. But the* Alcoran *is in the* Arabick *Tongue, full of Inſtruction and Eloquence.* Now, who this *Perſian* was, Friar *Richard*, in his *Confutation of the* Mahometan *Law*, helps us to underſtand. For in his Thirteenth Chapter of that Tract he tells us, That *Mahomet* being an illiterate Perſon, he had for his helper in the forging of his *Impoſture*, among others, one *Abdia Ben Salon*, a *Perſian Jew*, whoſe Name he afterwards changed, to make it correſpond with the *Arabick Dialect*, into (*p*) *Abdollah Ebn Salem*: And *Cantacuzenus*, and *Cardinal Cuſa* ſay the ſame thing. And (*q*) moſt others that write of this *Impoſture*, make mention of him as the chief *Architect* made uſe of by *Mahomet* in the framing of it. And that he was the *Perſian* pointed at in this Paſſage of the *Alcoran* I have laſt mentioned, the ſame Friar *Richard* in the Sixth Chapter of the ſame Tract expreſly telleth us. And he is the ſame Perſon whom *Elmacinus* calleth (*r*) *Salman*.

(*p*) Abdiah *is the ſame in* Hebrew *that* Abdollah *is in* Arabick, *i. e. the Servant of God, and* Ben *the ſame with* Ebn, *i. e. the Son.* (*q*) Schickardi Taric in Procemio, p. 54. Forbeſius Inſtruct. Hiſt. Theolog. lib. 4. c. 3. Spanhemius in Introductione ad Hiſt. Eccleſiaſt. ad Sec. 7. c. 6. (*r*) Bidawi, *an eminent Commentator on the* Alcoran, *ſays, The* Perſian *meant in the place abovementioned to have helped* Mahomet, *was* Salman.

the *Perſian*, who by his skill in drawing an Intrenchment at the *Battle of the Ditch*, ſaved *Mahomet* and all his Army, where otherwiſe he muſt have neceſſarily been overpowered by the number of his Enemies, and totally ruined. For he was a very cunning crafty Fellow, and ſo throughly skilled in all the Learning of the *Jews*, that he had commenced (*s*) *Rabbi* among them. And therefore from him *Mahomet* ſeems to have received whatſoever of the Rites and Cuſtoms of the *Jews* he hath ingrafted into his Religion. For this making a very conſiderable part of it, and many of the Particulars being drawn from the abſtruſer parts of the *Talmudic Learning*, this neceſſarily ſhews ſo able an helper to have been in the whole contrivance. And what *Johannes Andreas*, an *Alfacki*, or a *Doctor of the* Mahometan *Law*, turned *Chriſtian*, writes of him, further clears this Matter. * For he tells us from Authentick Teſtimonies of the *Arab Writers*, in which he was thoroughly verſed, that this *Abdollah Ebn Salem* (whom he, or rather his Interpreter, corruptly calls *Abdala Celen*) was for ten Years together the Perſon by whoſe Hand all the pretended *Revelations* of the *Impoſtor* were firſt written, and therefore no doubt he was a principal Contriver in the forging of them. There is extant in the end of the *Latin Alcoran*, publiſhed by *Bibliander*, a Tract tranſlated out of *Arabick* into *Latin* by *Hermannus Dalmata*, which by way of *Dialogue* between *Mahomet* and this *Abdollah*, lays before us a great many of the Fooleries of the *Mahometan Religion*; which Tract helps us to correct the Name

(*s*) Dialogus inter Mahometem & Abdollam. * De Confuſione Sectæ Mahometanæ, c. 2.

which

which is in Friar *Richard*'s Tract very corruptly written, as being only a Tranſlation at the third Hand. For that Tract of Friar *Richard*'s which we now have, is no other than a Tranſlation from the *Greek Copy* of *Demetrius Cydonius*, who tranſlated it into that Language, for the uſe of the *Emperor Cantacuzenus*, from the Original *Latin* which is now loſt.

Beſides this *Jew*, the *Impoſtor* had alſo a *Chriſtian Monk* for his Aſſiſtant; and the many particulars in his *Alcoran* relating to the *Chriſtian Religion*, plainly prove him to have had ſuch an helper. *Theophanes*, *Zonaras*, *Cedrenus*, *Anaſtaſius*, and the *Author* of the *Hiſtoria Miſcella*, tell us of him, without giving him any other Name than that of a *Neſtorian Monk*. But the Author of the *Diſputation* againſt a *Mahometan*, which is epitomized in *Vincentius Bellovacenſi*'s *Speculum Hiſtoricum*, and from thence printed at the end of *Bibliander*'s *Latin Alcoran*, (*u*) calls him *Sergius*; and from thence is it, that he hath been ever ſince ſo often ſpoken of by that Name among the *Weſtern* Writers. But in the *Eaſt* he is totally unknown by it, he being never, as much as I can find, made mention of by that Name by any of their Writers. For all there that ſpeak of this *Monk*, call him *Bahira*; and Friar *Richard* *, who in the Year of our Lord 1210 went to *Bagdad* on purpoſe to ſearch into the Myſtery of *Mahometiſm*, by reading their Books, and on his return wrote that judicious Confutation of it, which I have afore-mentioned (*x*) tells us of this *Bahira* as an Aſſiſtant to *Mahomet* in the forging of

(*u*) C. 13. * Cantacuzeni Orat. 1. contra Mahometem. (*x*) Cap. 6. & c. 13.

his *Impoſture*; and ſo doth alſo (*y*) *Cantacuzenus*, *Bartholemæus Edeſſenus*, and the other *Greek Author* of the Confutation of *Mahomet*, publiſhed by *Le Moyne*: But not one of them ſays any thing of *Sergius*, ſo that it is plain (*z*) that *Sergius* and *Bahiræ* are only two different Names of the ſame Perſon. He was a *Monk* of *Syria*, of the Sect of the *Neſtorians*. The *Mahometans* will have it, that he firſt took notice of *Mahomet*, while a Boy, after that Prophetick manner as is before related; but according to that Account he would have been too old to act his part in this *Impoſture* ſo many Years after. The truth of the matter is, *Mahomet* did not fall acquainted with him till a long while after, when he was projecting his wicked Deſign in his Head, in order to the better forming of which, being very deſirous to acquaint himſelf with the *Jewiſh* and *Chriſtian Religions*, he was very inquiſitive in examining into them, as he met with thoſe that could inform him. And in one of his Journeys into *Syria*, either at *Boſtra* (*a*) as ſome ſay, or (*b*) at *Jeruſalem* as others, lighting on this *Bahira*, and receiving great ſatisfaction from him in many of thoſe Points, which he deſir'd to be informed in, did thereon contract a particular Friendſhip with him. And therefore not long after, (*c*) this Monk for ſome great Crime being excommunicated, and expell'd his Monaſtery, fled to *Mecca* to him; and being there entertain'd in his Houſe, became his Aſſiſtant in the framing of that *Impoſture*, which he

(*y*) Orat. 1. contra Mahometem. (*z*) Ecchelenſis Hiſt. Arab. Part 1. c. 6. (*a*) Abul Pharaghius. Abul Feda. Al Kodai. Al Jannabi. (*b*) Georgius Monachus in Diſputatione cum Abuſalama. (*c*) Theophanes, Zonaras, Richardi Confutatio, c. 13. Fortalitium Fidei lib. 4. Conſid. 1.

after-

afterwards vented, and continued with him ever after; till at length the *Impoſtor* having no farther occaſion of him, to ſecure the Secret, * put him to death. If *Sergius* were the Name which he had in his Monaſtery, *Bahira* was that which he afterwards aſſum'd in *Arabia*, and by which he hath ever ſince been mentioned in thoſe *Eaſtern Parts*, by all that there write or ſpeak of him. The (*e*) word in the *Arabick Language* ſignifieth a *Camel*, which after ſome extraordinary merit, according to the uſage of the ancient *Arabs*, had his Ears ſlit, and was turned forth from the reſt of the Herd, at free Paſture, to work no more. And no doubt this Monk having told the Tale of his Expulſion from his Monaſtery ſo much to his Advantage, as to make it believed at *Mecca* to be drawn upon him by that which was reckoned there as meritorious, had from thence this Name given him, as ſuiting that Notion which they had of his Condition among them.

As to his other Helpers, if he had any ſuch, what is ſaid of them is ſo uncertain, and that ſo little, as is not material here to relate. We may ſuppoſe from the very nature of the Deſign (it being to impoſe a Cheat upon Mankind) that he made as few as poſſible conſcious to it; and the two above mention'd being ſufficient for his Purpoſe, it doth not appear likely that he admitted any more into the Secret of it. Neither indeed is there any more room in it for another to act. For his *Religion* being made up of three Parts, whereof one was borrowed from the *Jews*, another from the

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* Richardi Confutatio, c. 13. Confutatio Mahometis Gr. Edita per Le Moyne. (*e*) Golii Lexicon. Arab. Pocockii Spec. Hiſt. Arab. p. 330. Hottin. Hiſt. Orient. lib. 1. c. 7.

Chriſtians, and the third from the *Heathen Arabs*, *Abdollah* furniſhed the firſt of them, *Bahira* the ſecond, and *Mahomet* himſelf the laſt; ſo that there was no need of any other help to compleat the *Impoſture*.

I know there are many other Particulars go current of this Matter, both as to the coining of the Forgery, and alſo the manner of the firſt propagating of it; as that the *Impoſtor* (*f*) taught a *Bull* to bring him the *Alcoran* on his Horns, in a publick Aſſembly, as if it had this way been ſent to him from *God*; that he bred up *Pidgeons* to come to his Ears, to make ſhow thereby, as if the *Holy Ghoſt* converſed with him; and many other ſuch Stories, which being without any foundation or likelihood of Truth, I paſs them over as idle Fables, not to be credited; although I find ſome very great Men have been too eaſy to ſwallow them; as particularly (*g*) *Scaliger*, (*h*) *Grotius*, and (*i*) *Sionita*, have that of the *Pidgeons*. Such Tricks as theſe would have been eaſily ſeen through by the *Arabians*, they being Men naturally of as ſubtle and acute Parts as any in the World. And therefore *Mahomet* never ſo much as offered at any thing of this nature among them; but diſclaiming all Miracles, thereby avoided the neceſſity of hazarding his Deſign upon any ſuch open Cheats, where it would be ſo liable to be totally blaſted by a Diſcovery. The whole of this *Impoſture* was a thing of extraordinary Craft, carried on with all the Cunning and Caution imagina-

(*f*) In præfatione ad Diſputationem Chriſtiani. Purchas *Pilgrimage*, *Book* 3. *cap.* 3. Fortalit. Fid. lib. 4. Conſid. 3.
(*g*) In notis ad Sphæram Manilii. (*h*) De veritate Chriſtianæ Religionis, lib. 6. c. 5. (*i*) In Appendice ad Geographiam Nubienſem, c. 7.

ble.

ble. The framing of the *Alcoran* (wherein lay the main of the Cheat) was all contrived at home in as ſecret a manner as poſſible, and nothing hazarded abroad, but the ſucceſs of preaching it to the People. And in doing of this, no Art or Cunning was wanting to make it as effectual to the End deſign'd as poſſible: And therefore whatever Stories are told of this Matter, that are inconſiſtent with ſuch a Management, we may aſſure our ſelves are nothing elſe but Fables fooliſhly invented by ſome zealous *Chriſtians* to blaſt the *Impoſture*, which needed no ſuch means for its Confutation.

But to go on with the Series of our *Hiſtory*: In the Eighth Year of his pretended Miſſion, his Party growing formidable at *Mecca*, the (*k*) *City* paſſed a *Decree*, whereby they forbad any more to join themſelves unto him. But this availed nothing to his Hurt, as long as his Uncle *Abu Taleb* lived. But (*l*) he dying within two Years after, and the chief Government of the City, on his Death, falling into the Hands of *Abu Sophian*, of the Houſe of *Ommia*, then one of his moſt violent Oppoſers, his Enemies laid hold of this Advantage to renew their Oppoſition againſt him, and proſecuted it with that ſucceſs, that they ſoon put a ſtop to the further progreſs of his *Impoſture* at *Mecca*. For their Party, after he had now loſt his Protector, and they became thus headed againſt him, ſoon grew to that Strength, and appear'd with that Violence on all Occaſions to oppoſe his Deſigns, that for fear of them no more new *Proſelytes* durſt joyn themſelves unto him; and many of thoſe who had afore declared for him, having done it for no other end, but

(*k*) Elmacin. lib. 1. c. 1. (*l*) Elmacin. lib. 1. c. 1.

to joyn with a Party where they thought they might beſt make their Intereſt, as ſoon as they ſaw the Hopes which they had of his prevailing, to be again blaſted by this Oppoſition, which they judged too ſtrong for him to weather, again drew back and appear'd no more with him. And therefore *Mahomet* ſeeing his Hopes of carrying his Deſign at *Mecca* thus in a manner totally cruſh'd, began to look abroad where elſe he might fix. That which he drove at, was to have gained ſuch a Party there, as might be ſtrong enough to overpower the reſt, and ſubject the whole City to him; and then, after having poſſeſſed himſelf of ſuch a Poſt, from thence to have armed his *Diſciples* for the gaining him that *Empire* over the reſt of the *Arabs*, which he projected. And to this purpoſe was it, that he ſo often inculcated it into them, that his Doctrine was to be propagated by the Sword, and that all that would receive the Faith which he preached, muſt fight for it. But now ſeeing no likelihood of accompliſhing this at *Mecca*, he ſet his Thoughts on work how to gain ſome other Town, where to arm his Party for this Deſign. And therefore his Uncle *Abbas* living moſt an end at (*m*) *Tayif*, (another Town of *Hagiaz*, at ſixty Miles diſtance from *Mecca* towards the Eaſt) and having a great Intereſt there (*n*) he took a Journey thither, under his Wing to propagate his *Impoſture* in that Place, in order to the making of himſelf Maſter of it. But after a Month's ſtay, having not been able, with all his Endeavour to gain ſo much as one *Proſelyte* among them, he again retur-

(*m*) *For which reaſon it hath been ever ſince, even to this Day, called* Abbas Beladi, i. e. *the Town of* Abbas, Golii Notæ ad Alfraganum, p. 100. (*n*) Elmacin. lib. 1. c. 1.

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ned to *Mecca* to make the beſt of his Party there, and wait ſuch farther Advantages as Time and Opportunity might offer him for the accompliſhing of what he deſigned. And now *Cadigha*, his Wife, being * dead, after ſhe had lived Two and twenty Years with him; to ſtrengthen himſelf the more, he took Two other Wives in her ſtead, (*p*) *Ayeſha*, the Daughter of *Abu Beker*; and *Sewda*, the Daughter of *Zama*; and a while after he added to them (*q*) *Haphſa*, the Daughter of *Omar*; whereby making himſelf Son in law to Three of the Principal Men of his Party, he did by that Alliance the more firmly tie them to his Intereſt. *Ayeſha* was then (*r*) but ſix Years old, and therefore he did not bed her till two Years after, when ſhe was full eight Years old. For it is uſual in thoſe hot Countries, (*s*) as it is all *India* over, which is in the ſame *Clime* with *Arabia*, for Women to be ripe for Marriage at that Age, and alſo bear Children the Year following.

In the twelfth Year of his pretended Miſſion, is placed the *Meſra*, that is, his famous Night-journey from *Mecca* to *Jeruſalem*, and from thence to *Heaven*, of which he tells us in the 17*th* Chapter of his *Alcoran*. For the People calling on him for Miracles to prove his Miſſion, and he being able to work none, to ſalve the Matter, he invents this Story of his Journey to *Heaven*; which muſt be acknowledged to have Miracle enough in it, by all thoſe who have Faith to believe it. And yet it be-

(*) Elmacin. Abul Pharaghius. Abul Feda, &c.

(*p*) Elmacin. ib. (*q*) Gentii Notæ ad Muſladinum Sadum, p. 568. (*r*) Joannes Andreas, c. 12. Sionita in Appendice ad Geographiam Nubienſem, c. 8. Guadagnol, Tract. 2. c. 10. Sect. 12. (*s*) *Thevenot*'s Travels, Part 3. lib. 1. c. 49.

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ing believ'd by all that profeſs the *Mahometan Religion*, as a main Article of their Faith, and as ſuch ſet down in all the Books of their Authentick Traditions, how abſurd ſoever it be, ſince my Deſign is to give as full an Account as I can of this Man's *Impoſture*, it obligeth me to relate it. His Relation of it is as followeth:

(t) At Night as he lay in his Bed with his beſt beloved Wife *Ayeſha*, he heard a knocking at his Door, whereon ariſing, he found there the Angel *Gabriel*, with ſeventy pair of Wings expanded from his Sides, whiter than Snow, and clearer than Cryſtal, and the Beaſt *Alborak* ſtanding by him, which they ſay is the *Beaſt* on which the *Prophets* uſed to ride, when they were carried from one Place to another, upon the Execution of any Divine Command. *Mahomet* deſcribes it to be a Beaſt as white as Milk, and of a mixt Nature between an Aſs and a Mule, and alſo of a Size between both, and of that extraordinary ſwiftneſs, that his paſſing from one Place to another, was as quick as that of Lightning; and from hence it is that he hath the Name of *Alborak*, that Word ſignifying Lightning in the *Arabick Tongue*. As ſoon as *Mahomet* appear'd at the Door, the Angel *Gabriel* moſt kindly embracing him, did with a very ſweet and pleaſing Countenance ſalute him in the Name of *God*, and told him that he was ſent to bring him unto *God* into *Heaven*, where he ſhould ſee ſtrange Myſteries,

(t) Rodericus Toletanus, c. 5. Joannes Andreas, c. 8. Richardi Confutatio Legis Saracenicæ. c. 1. & c. 7. Cantacuzeni Orat. 4. Guadagnol, Tract. 2. c. 2. Sect. 2. Bellonius, l. 3, c. 7. Bocharti Hierozoic. Part 2. Lib. 6. c. 13. Liber Agar. Zamachſhari, & Bidawi in Commentariis ad c. 17. & c. 53. Alcorani. Fortalit. Fid. lib. 4. Conſid. 4.

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which were not lawful to be ſeen by any other Man, and then bid him get upon the *Alborak*. But the *Beaſt*, it ſeems, having long lain idle from the time of *Chriſt* till *Mahomet* (there having been no Prophet in all that Interval to employ him) was grown ſo reſty and skittiſh, that he would not ſtand ſtill for *Mahomet* to get up upon him, till at length he was forced to bribe him to it, by promiſing him a Place in *Paradiſe*; whereon having quietly taken him on his Back, the Angel *Gabriel* leading the way with the Bridle of the Beaſt in his Hand, he carried him from *Mecca* to *Jeruſalem* in the twinkling of an Eye. On his coming thither, all the Prophets and Saints departed, appeared at the Gate of the Temple to ſalute him, and from thence attending him into the chief *Oratory*, deſired him to pray for them, and then departed. Whereupon *Mahomet* with the Angel *Gabriel* going out of the *Temple*, found there a *Ladder of Light* ready fixed for them, which they immediately aſcended, leaving the *Alborak* there tied at a Rock till their return.

On their arrival at the *Firſt Heaven*, the Angel *Gabriel* knocked at the Gate, and having informed the Porter who he was, and that he brought *Mahomet* the Friend of *God* with him by the Divine Command, the Gates were immediately opened, which he deſcribes to be of a prodigious largeneſs. This firſt *Heaven*, he tells us, was all of *pure Silver*, and that he there ſaw the *Stars* hanging from it by Chains of *Gold*, each being of the bigneſs of Mount *Noho*, near *Mecca* in *Arabia*; and that in theſe *Stars Angels* kept watch and ward for the Guard of *Heaven*, to keep off the *Devils* from approaching near it, leſt they ſhould over-hear and know what was there done. On his firſt entring into this *Heaven*,

ven, he ſaith he met an *old decrepit Man*, and this was our firſt Father *Adam*, who immediately embraced him, giving *God* thanks for ſo great a Son, and then recommended himſelf to his Prayers. As he entred further, he ſaw a multitude of *Angels* of all manner of Shapes; ſome in that of *Men*, others in that of *Birds*, and others in that of *Beaſts* of all manner of ſorts. And among thoſe who appeared in the ſeveral Shapes of *Birds*, he there ſaw a *Cock* of Colour as white as Snow, and of ſo prodigious a bigneſs, that his Feet ſtanding upon the firſt *Heaven*, his Head reached up to the ſecond, which was at the diſtance of five hundred Years Journey from it, according to the rate as we uſually travel here on *Earth*. But others among them, as they relate this Matter from their *Prophet*, hyperbolize much higher concerning it, telling us, that the Head of this *Cock* reacheth up through all the *Seven Heavens*, as far as the *Throne of God*, which is above ſeven times higher; and in the Deſcription of him, ſay, that his Wings are all over deck'd with *Carbuncles* and *Pearls*, and that he extends the one of them to the *Eaſt*, and the other to the *Weſt*, at a diſtance proportionable to his heighth. Concerning all theſe, the *Impoſtor* tells us the Angel *Gabriel* inform'd him, that they were *Angels* which did from thence intercede with *God* for all *Living Creatures* on the *Earth*. That thoſe who interceded for *Men*, had there the Shape of *Men*; that thoſe who interceded for *Beaſts*, the Shape of *Beaſts*; and thoſe who interceded for *Birds*, the Shape of *Birds*, according to their ſeveral kinds. And that as to the Great *Cock*, that he was the chief *Angel* of the *Cocks*; that every Morning *God* ſinging an holy Hymn, this *Cock* conſtantly joined with him in it by his crowing, which is ſo loud, that all hear it

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that are in *Heaven* and *Earth*, except *Men* and *Fairies*, and then all the other *Cocks* that are in *Heaven* and *Earth* crow alſo. But when the Day of Judgment draws near, then *God* ſhall command him to draw in his Wings, and crow no more, which ſhall be a ſign, that that Day is at hand, to all that are in *Heaven* and *Earth*, excepting ſtill *Men* and *Fairies*, who being afore deaf to his crowing, ſhall not then be ſenſible of his Silence from it. And this *Cock* the *Mahometans* look on to be in that great favour with *God*, that whereas it is a common ſaying among them, That there are three Voices which *God* always hears; they reckon the firſt the Voice of him that is conſtant in reading the *Alcoran*; the ſecond, the Voice of him that early every Morning prayeth for the Pardon of his Sins; and the third, the Voice of this *Cock* when he croweth, which they ſay is ever moſt acceptable unto him.

All this ſtuff of the *Cock*, *Abdollah* helped *Mahomet* to, out of the *Talmudiſts*. For it is all borrowed from them, with ſome little Variation only, to make it look not totally the ſame. For in the Tract *Bava Bathra* of the *Babyloniſh Talmud*, we have a Story of ſuch a prodigious *Bird*, called (*u*) *Ziz*, which ſtanding with his Feet upon the *Earth*, reacheth up unto the *Heavens* with his Head, and with the ſpreading of his Wings darkneth the whole Orb of the *Sun*, and cauſeth a total *Eclipſe* thereof. This *Bird* the *Chaldee Paraphraſt* on the * *Pſalms* ſays, is a *Cock*, which he deſcribes of the ſame bigneſs, and tells us that he crows before the

(*u*) Buxtorfii Lexicon Rabbinicum in voce. צ׳.

* Pſal. 50. v. 11. & Pſal. 80. v. 14.

Lord.

Lord. And the *Chaldee Paraphraſt* on (*x*) *Job* alſo tells us of him, and of his crowing every Morning before the *Lord*, and that *God* giveth him Wiſdom for this purpoſe. What is farther ſaid of this *Bird* of the *Talmudiſts*, may be ſeen in *Buxtorf*'s *Synogoga Judaica, cap.* 50. and in *Purchas*'s *Pilgrimage, lib.* 2. *cap.* 20.

From this *Firſt Heaven*, the *Impoſtor* tells us, he aſcended up into the *Second*, which was at the diſtance of five hundred Years Journey above it, and this he makes to be the diſtance of every one of the *Seven Heavens* each above the other. Here the Gates being opened unto him, as in the *Firſt Heaven*, at his entrance he met *Noah*, who rejoicing much at the ſight of him, recommended himſelf to his Prayers. In this *Heaven*, which was all made of *pure Gold*, the *Impoſtor* tells us he ſaw twice as many *Angels* as in the former, and among them one of a prodigious greatneſs. For his Feet being placed on this *Second Heaven*, his Head reached to the *Third*.

From this *Second Heaven* he aſcended up into the *Third*, which was made of *Precious Stones*; where at the Entrance he met *Abraham*, who alſo recommended himſelf to his Prayers. And there he ſaw a vaſt many more *Angels* than in the former *Heaven*, and among them another great one of ſo prodigious a ſize, that the diſtance between his two Eyes was as much as Seventy thouſand Days Journey, according to our rate of travelling here on Earth. But here *Mahomet* was out in his *Mathematicks*; for the diſtance between a Man's Eyes being in proportion to his heighth but as one to ſe-

(*x*) Ad cap. 3. v. 7. & ad cap. 38. v. 36. & ad cap. 39. v. 16.

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venty two, according to this rate, the heighth of this *Angel* muſt have been near fourteen thouſand Years Journey, which is four times as much as the heighth of all his *Seven Heavens* together, and therefore it is impoſſible ſuch *an Angel* could ever ſtand within any one of them. But notwithſtanding this, here he placeth him, and in his deſcription of him, tells us, that he had before him *a large Table*, in which he was continually writing in, and blotting out; and that having asked the Angel *Gabriel* of him, he was informed by him that this was *the Angel of Death*, who continually writes into *the Table*, which he had before him, the Names of all that are to be born, and there computes the Days of their Life, and as he finds they have compleated the number aſſigned them, again blots them out, and that whoever hath his Name thus blotted out by him, immediately dies.

From hence he aſcended up into the *Fourth Heaven*, which was all of *Emerald*; where at the Entrance he met *Joſeph the Son of Jacob*, who recommended himſelf to his Prayers. And in this *Heaven* he after ſaw a vaſtly larger number of *Angels* than in the former, and among them another *great Angel*, as high as from this *Fourth Heaven* to the *Fifth*, who was continually weeping, and making great lamentation and mourning; and this, the Angel *Gabriel* told him, was for the *Sins of Men*, and the deſtruction which they did thereby bring upon themſelves.

From hence he aſcended up into the *Fifth Heaven*, which was made of *Adamant*, where he found *Moſes*, who recommended himſelf to his Prayers; and there alſo he ſaw a much greater number of *Angels* than in the former *Heaven*.

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From hence he aſcended up into the *Sixth Heaven*, which was all of *Carbuncle*, where he found *John the Baptiſt*, who recommended himſelf to his Prayers. And here he alſo ſaw the number of *Angels* much increaſed beyond what he had ſeen in any of the former *Heavens*.

From hence he aſcended up into the *Seventh Heaven*, which was all made of *Divine Light*, and here he found *Jeſus Chriſt*; where it is to be obſerved he alters his Stile. For he ſaith not, that *Jeſus Chriſt* recommended himſelf to his Prayers, but that he recommended himſelf to *Jeſus Chriſt*, deſiring him to pray for him; whereby he acknowledgeth him certainly to be the greater. But it was his uſage through the whole Scene of his *Impoſture*, thus to flatter the *Chriſtians* on all Occaſions. Here he ſaith he found a much greater number of *Angels* than in all the other *Heavens* beſides, and among them one Extraordinary *Angel* having ſeventy thouſand Heads, and in every Head ſeventy thouſand Tongues, and every Tongue uttering ſeventy thouſand diſtinct Voices at the ſame time, with which he continued Day and Night inceſſantly praiſing *God*.

The *Angel Gabriel* having brought him thus far, told him, That it was not permitted him to go any farther, and therefore directed him to aſcend up the reſt of the way to the *Throne of God* by himſelf, which he ſaith he performed with great difficulty, paſſing through Waters and Snow, and many other ſuch difficult Paſſages, till he came where he heard a Voice ſaying unto him, *O* Mahomet, *ſalute thy Creator*; from whence aſcending higher, he came into a place, where he ſaw a vaſt Extenſion of Light of that exceeding Brightneſs, that his Eyes could not bear it, and this was the Habitation of the *Almighty*, where his *Throne* was placed, on the

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right ſide of which, he ſays, *God*'s Name and his own were written in theſe *Arabic* Words, *La ellah ellallah Mohammed reſul ollah*, i. e. *there is no God, but God, and* Mahomet *is his Prophet*. Which is the *Creed* of the *Mahometans*; which Words he alſo ſays, he found written upon all the Gates of the *Seven Heavens*, which he paſſed through. Being approached to the *Preſence of God*, as (*y*) near as within two Bow-ſhots, he tells us he ſaw him ſitting on his *Throne*, with a covering of ſeventy thouſand Vails before his Face; That on his drawing thus near, in ſign of his Favour, he put forth his Hand, and laid it upon him, which was of that exceeding Coldneſs, that it pierced to the very Marrow of his Back, and he could not bear it. That after this, *God* entring into a very familiar Converſe with him, revealed unto him a great many *hidden Myſteries*, made him underſtand the *whole of his Law*, and gave him many things in charge concerning his inſtructing Men in the knowledge of it; and in concluſion, beſtowed on him ſeveral Privileges above the reſt of *Mankind*. As that he ſhould be the *perfecteſt of all Creatures*; that at the *Day of Judgment* he ſhould be honoured and advanced above all the reſt of *Mankind*; that he ſhould be the *Redeemer* of all that believe in him; that he ſhould have the knowledge of all *Languages*; and laſtly, that the Spoils of all whom he ſhould conquer in War, ſhould belong to him alone. And then returning, he found the *Angel Gabriel* tarrying for him in the place where he left him; who conducting him back again through all the *Seven Heavens* the ſame way that he brought him, did ſet

(*y*) Alcoran, c. 53.

him again upon the *Alborack*, which he left tied at *Jeruſalem*; and then taking the Bridle in his Hand, conducted him back to *Mecca* in the ſame manner as he brought him thence, and all this within the ſpace of the tenth part of one Night.

On his relating this *Extravagant Fiction* to the People the next Morning after he pretended the thing happen'd, it was received by them as it deſerved, with a *general hoot*; (*a*) ſome laughed at the ridiculouſneſs of the Story, and others taking indignation at it, cryed out ſhame upon him for telling them ſuch *an abominable Lye*, and by way of reproach, bid him aſcend up to *Heaven* by daylight there immediately before them all, that they might ſee it with their Eyes, and then they would believe him. And even of his *Diſciples*, a great many were ſo aſhamed of him for this Story, that (*b*) they left him thereon; and more would have followed their Example, but that (*c*) *Abu Beker* came in to put a ſtop to the defection, by vouching the truth of all that *Mahomet* had related, and profeſſed his firm belief to the whole of it; for which reaſon he had ever after the Title (*d*) of *Aſſadick*, that is, the *Juſt*, becauſe of the extraordinary Merit of his Faith in this particular. And whoever becomes a *Mahometan*, muſt have the ſame Faith alſo; this Story being as firmly believed by all of that *Religion*, as any thing in the *Goſpel* is by us *Chriſtians*. Only there has been this *Queſtion* mo-

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(*a*) Cantacuzen. Orat. 4. Richardi Confutatio Legis Saracenicæ, c. 14. Hott. Hiſt. Orient. lib. 2. c. 6. (*b*) Joannes Andreas, c. 8. Hott. ib. *Friar* Richard, *and* Cantacuzenus *ſay, they were a thouſand that left him on this occaſion.* (*c*) Hott. Hiſt. Orient. lib. 2. c. 6. (*d*) Elmacin. lib. 1. c. 2. dicit eum ſic vocatum eſſe propter verificationem Meſræ.

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ved among them, whether it (e) were only a *Viſion of the Night, or a real Journey.* Thoſe that would ſalve the abſurdity of it, would have it only be a *Viſion*, and that moſt of the particulars of it are to be reſolved into Figure and Allegory; but the major Vote hath carried it for a *real Journey*; and to this Senſe it being now pinn'd down, there is no one among them that dares in the leaſt to doubt thereof.

The *Impoſture* was never in greater danger of being totally blaſted, than by this *ridiculous Fable*, ſuch a ſtumbling-block did it lay even before thoſe of his own Party, and therefore he needed to interpoſe the utmoſt of his Art to ſupport the Credit of it; for which purpoſe he not only got his Friend *Abu Beker* to be a Voucher to it; but alſo brings in *God* himſelf in two places of his *Alcoran* bearing witneſs thereto, that is, in the Chapter of *the Children of Iſrael*, and in the Chapter of the *Star*; in the laſt of which he makes *God* to ſwear by the *Star* to the truth of it; that *Mahomet* related nothing in this Story, but what he had ſeen; that he was admitted to approach him in the higheſt *Heavens*, within the length of two Bow-ſhots; and had ſeen the great Wonders of the *Lord*, and had many *hidden Myſteries* there revealed unto him; and that therefore Men ought not to diſpute any more againſt him concerning it.

But how ridiculous ſoever the Story may appear; *Mahomet* had his Deſign therein, beyond barely telling ſuch a miraculous Adventure of himſelf to the People. Hitherto he had only given them the *Alcoran*, which was his *written Law*, and had owned

(e) Hottingeri Hiſt. Orient. lib. 2. c. 6.

himſelf no farther than barely the *Meſſenger of God* to deliver it unto them, telling them that it was brought to him by the *Angel Gabriel*; and that as he received it, ſo he publiſhed it unto them, without offering at any Comment, Explication, or additional Interpretation of his own concerning it; and therefore when gravelled with any objection from his Adverſaries againſt it (as he often was while at *Mecca*, where he was continually teazed and perplexed with ſome or other of them) his uſual refuge was in this Saying, That the *Alcoran* was (*) *God's Book*, and that He only could explain the meaning of it; and it was Wiſdom in him at firſt not to aſſume any farther. But now learning from his Friend *Abdollah*, that the *Jews* beſides the *written Law* dictated by *God* himſelf, had alſo another *Law* called the *Oral Law*, and given with it (as they pretend) to *Moſes* himſelf while in the *Mount*, and from him delivered to the *Elders* of the People, and from them down to after Ages by *Oral Tradition*; and underſtanding alſo that *this Law* was in as great Authority with them, as the other, and that it had its whole Foundation in the Sayings and Dictates which were pretended to be from *Moſes*, and preſerved by the Memories of thoſe who converſed with him; he had a deſire for the future to advance his Authority to the ſame pitch, and make all his Sayings and Dictates go for *Oracles* among his *Muſſlemans*, as well as thoſe which were pretended to be from *Moſes*, did among the *Jews*. And for this end chiefly was it that he intended this Story of his Journey to *Heaven*. For could

(*) Alcoran, c. 3. &c. Richardi Confutatio, c. 17. Cantacuzeni Orat. 1. ſect. 3. & 5. Ecchelenſis Eutych. vindicat. p. 383.

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he once make it believed among his *Followers*, that he had there ſuch a Converſe with *God* as *Moſes* had with him in the *Mount*, and was there fully inſtructed by him in the knowledge of all Divine Truths, as this Story pretends he was, he thought he ſhould therein have a ſufficient Foundation to build this pretence upon, and might by a juſt conſequence from it, claim the whole which he aimed at; and he was not miſtaken herein. For how ridiculous ſoever the thing at firſt appeared, yet in the reſult he carried his Point, and obtained all that by the Project, which he propoſed to himſelf from it. For the whole of it at length going down with thoſe who had ſwallowed the reſt of his *Impoſture*, from that time all his Sayings became looked on as Sacred Truths brought down from *Heaven*, and every word which at any time drop'd from ſo enlightned a Perſon (as this Story ſuppoſeth him to be) as well as every Action which he did, any way relating to his *Religion*, were all carefully obſerved by them; which being after his death all (*f*) collected together from the Memoirs of thoſe who converſed with him, make up thoſe Volumes of *Traditions* from him, which they call the *Sonnah*, which are with the *Mahometans* the ſame in reſpect of the *Alcoran*, that the *Oral Law* among the *Jews* is in reſpect of the *Written*. And as among the *Jews* there are many Books, in which this *Oral Law* is recited, explained and digeſted under ſeveral Heads and Chapters by many different Authors among their *Rabbies*, who have employed their

(*f*) Pocockii Spec. Hiſt. Arab. p. 298, & 299. Joannes Andreas, c. 3. Bellonius, lib. 3. c. 4. Hottingeri Bibliotheca Orientalis, c. 2. Ecchelenſis Eutych. vindicat. c. 27. Gentii Notæ ad Muſladinum Sadum, p. 578.

Pains and Studies in this matter; ſo alſo are there the like number of Books among the *Mahometans* concerning their *Sonnah*, (*g*) in which all the Sayings and Doings of *Mahomet*, relating to his *Religion*, as alſo the Conſtitutions of the Seniors, (that is, of the firſt *Caliphs* that ſucceeded him, eſpecially the four firſt) concerning the ſame, are collected, explained, and digeſted under ſeveral Heads or common Places, by the Compilers of them, which Books make up the ſum of their *Theology*, as well Speculative as Practical; and in them indeed is contained the whole of their *Religion*, as now practiſed among them. And therefore ſo much of the *Impoſture* which I now undertake to give an account of, being in theſe *Traditions*, and they all founded upon this *Journey* of *Mahomet* to *Heaven*, where he pretended to have been inſtructed in them by *God* himſelf; this ſufficiently juſtifieth my being thus long in relating his *fabulous Story* of it.

But how fabulous and abſurd ſoever this Story be, the *Socinians*, who have in ſo many things copied after this *Impoſtor*, have not ſtuck to borrow this alſo from him. For the many Texts of Scripture which tell us of our Saviour's coming to us from the Heavens above, manifeſtly proving his Exiſtence there in his Divinity, before the aſſuming of his Humanity here on Earth (which they impiouſly deny), to ſolve the matter, they have by juſt ſuch another Story as this of *Mahomet*, carried him to Heaven, a little before the taking of his Miniſtry upon him, there to be inſtructed by God himſelf in the Doctrines which he was to teach; and refer all that is ſaid in Holy Scripture of his

(*g*) Ebnol Athir, Ebnol Kahai, Pocock. ib.

coming

coming from Heaven, to this his Journey thither of their own feigning. Which ſhews how miſerable a ſhift they are reduced to, for the ſupport of that Impiety which they aſſert. For take but this from them, and it muſt all neceſſarily fall to the ground.

After his publiſhing this Fiction, and the revolt of ſo many of his *Diſciples*, as happen'd thereon, his Adverſaries grew in ſtrength ſo faſt upon him, that he could no longer protect thoſe who adhered to him, as he had hitherto done; but ſome of them, to the number of about an hundred Perſons, having made themſelves more than ordinary obnoxious to the *Government*, by ſome practices againſt it, (*b*) were forced to fly from *Mecca* to *Nagaſh* King of *Ethiopia*, where *Mahomet*'s Letters, which they carried with them, obtained their protection, though the Men of *Mecca* ſent two of their principal *Citizens* after them in an *Embaſſy* to that *King*, to demand them to be delivered unto them. And *Mahomet*, with the reſt that tarried behind, found it very difficult for them to ſubſiſt any longer there. For after the departure of ſo many of his faithfulleſt Adherents into *this Exile*, this farther diminution of his Number, made him ſtill leſs able to withſtand theſe Inſults which his Adverſaries were continually on all occaſions making upon him. But what he loſt at *Mecca*, he got at *Medina*, then called *Yathreb* (*i*) a City lying at the *Northern* End of *Hagiuz*, two hundred and ſeventy Miles diſtant from *Mecca*, which being in-

(*b*) Abul Feda. Ebnol Athir, Kamus, Pocockii Spec. Hiſt. Arab. p. 172. Ecchelenſis Eutych. Vindicat. c. 27. Golii Notæ ad Alfraganum, p. 53. (*i*) Geographia Nubienſis Clim. 3. Part 5. Golii Notæ ad Alfraganum, p. 98.

habited, (*k*) the one part by *Jews*, and the other part by *Heretical Chriſtians*, it ſeems theſe two different Parties not well agreeing in the ſame City, the Factions and Feuds that aroſe between them, drove one of the Parties to *Mahomet*; and on the Thirteenth Year (*l*) of his pretended *Miſſion*, there came to him from thence Seventy three Men, and two Women, who embraced his *Impoſture*, and ſwore Fealty unto him, whereon he choſe Twelve out of them, whom he retained a-while with him at *Mecca* to inſtruct them in his *New Religion*, and then ſent them back again to *Yathreb*, to be as his *Twelve Apoſtles*, there to propagate it in that *Town*; in which they laboured with that Succeſs, that in a ſhort time they drew over a great Party of the Inhabitants to embrace the *Impoſture*; of which *Mahomet* receiving an account, reſolved to retire thither, as finding *Mecca* now grown too hot for him. For the chief Men of the City, finding that *Mahomet*'s indefatigable Induſtry and Cunning ſtill kept up his Party, do what they could to ſuppreſs it, reſolved without farther delay to ſtrike at the Root, and prevent the farther ſpreading of the Miſchief (*m*) by cutting off him that was the chief Author of it. Of which he having received full and early Intelligence, and finding no other way to avoid the Blow but to fly from it, ordered all his Party, whom he could prevail with to accompany him in his Baniſhment (*n*), ſecretly in the

(*k*) Shareſtani Diſputatio Chriſtiani, c. 4. Joannes Andreas, c. 1. Pocockii Spec. Hiſt. Arab. p. 137. (*l*) Elmacin. lib. 1. c. 1. (*m*) Alcoran, c. 8. Joannes Andreas, c. 1. Bidawi Comment. ad Alcorani c. 8. Abunazar. Hottingeri Hiſtoria Orientalis, lib. 2. c. 5. (*n*) Elmacin. ib. Abul Pharaghius, Abul Feda, &c.

Evening

Evening to withdraw out of the *City*, and retire to *Yathreb*. And when he had ſeen them all gone, he and (*o*) *Abu Beker* followed after, leaving only *Ali* behind, who having ſet in order ſome Affairs that detained him, came to them on the third day after. As ſoon as his Flight was publickly known, Parties were ſent out to purſue after him, and he difficultly eſcaped them (*p*) by hiding himſelf for ſome time in a *Cave*, till the heat of the purſuit was over.

On the (*q*) 12th Day of the Month, which the *Arabs* call the *former Rabia*, that is on the 24th of our *September*, he came to *Yathreb*, and was there received with great Acclamations by the Party which called him thither. But whether this Party were of the *Jews*, or the *Chriſtians*, I find not ſaid in any Author; only if we may conjecture from the great kindneſs which at this time he expreſſed towards the *Chriſtians*, and the implacable hatred which he ever after bore the *Jews*, it will from hence appear, that the former were the Friends that invited him thither, and the latter the oppoſite Party that were Enemies unto him. And what he ſaith of each of them in the fifth Chapter of his *Alcoran*, which was one of the firſt which he publiſhed after his coming to *Yathreb*, may ſeem fully to clear the Matter. For his Words there are, *Thou ſhalt find the* Jews *to be very great Enemies to the true Believers; and the* Chriſtians *to have great Inclination and Amity towards them, for they have*

(*o*) Elmacin. ib. Clenardi Epiſt. lib. 1. p. 52. (*p*) Alcoran, c. 9. Bidawi in Comment. ad illud Caput, & ad cap. 16. Hottingeri Hiſt. Orient. lib. 2. c. 5. (*q*) Elmacin. lib. 1. c. 1. Golii Notæ ad Alfraganum, p. 15. Ahmed Ebn Yuſeph. Pocock. Spec. Hiſt. Arab. p. 174.

Prieſts

Prieſts and Religious that are humble, who have Eyes full of Tears when they hear mention of the Doctrine which God hath inſpired into thee, becauſe of their knowledge of the Truth, and ſay, Lord we believe in thy Law, write us in the number of them who profeſs thy Unity. Who ſhall hinder us from believing in God, and the Truth wherein we have been inſtructed? We deſire with Paſſion, O Lord, to be in the number of the Juſt. By this we may ſee what a deplorable Decay the many Diviſions and Diſtractions which then reigned in the *Eaſtern Church*, had there brought the *Chriſtian Religion* into, when its Profeſſors could ſo eaſily deſert it, for that groſs *Impoſture* which an *Illiterate Barbarian* propoſed unto them. And indeed it is no ſtrange thing for Men, when once they have deſerted the Orthodox Profeſſion of the *Chriſtian Faith*, to flee from one Error to another, till at length, by ſeveral Changes in *Religion*, they change the whole of it away, and give themſelves up to total Impiety. For we ſee it daily practiſed among us.

On *Mahomet*'s firſt coming to (*r*) *Yathreb*, he lodged in the Houſe of *Chalid Abu Job*, one of the chief Men of the Party that called him thither, till he had built himſelf an Houſe of his own, which he immediately ſet about, and adjoining thereto alſo erected a *Moſque* at the ſame time for the exerciſe of his new-invented *Religion*; and it is recorded as an Inſtance of his Injuſtice, that he (*s*) violently diſpoſſeſſed certain poor *Orphans*, the Children of an Inferior Artificer a little before deceaſed, of the Ground on which it ſtood, and ſo founded this

(*r*) Elmacin, lib. 1. c. 1. Abul Feda, &c. (*s*) Diſputatio Chriſtiani, c. 4.

firſt

firſt Fabrick for his Worſhip, with the like wickedneſs as he did his *Religion*. And having thus ſettled himſelf in this *Town*, he continued there ever after, to the time of his Death. For which reaſon it thenceforth loſing the Name of *Tathreb*, became called (*t*) *Medinato'l nabi*, i. e. *The City of the Prophet*, and ſimply *Medina*, by which Name it hath been ever ſince called, even unto this Day.

From this flight of *Mahomet*, the (*u*) *Hegira*, which is the *Æra* of the *Mahometans*, begins its Computation. It was firſt appointed by *Omar* the *Third Emperor* of the *Saracens*, on this (*w*) occaſion. There happened a Conteſt before him about a Debt of Money: The *Creditor* had from his *Debtor* a Bill, wherein he acknowledged the Debt, and obliged himſelf to pay it on ſuch a Day of ſuch a Month. The Day and the Month being paſs'd, the *Creditor* ſues his *Debtor* before *Omar* for the Money. The *Debtor* acknowledged the Debt, but denied the Day of Payment to be yet come, alledging the Month in the Bill mentioned, to be that Month in the Year next enſuing; but the *Creditor* contended that it was that Month in the Year laſt paſt; and for want of a Date to the Bill, it being impoſſible to decide this Controverſy, *Omar* called his *Council* together, to conſider of a Method how to prevent this Difficulty for the future; where it was decreed, That all Bills and other Inſtruments ſhould ever after have inſerted into them

(*t*) Geographia Nubienſis Clim. 2. part 5. Appen. ad eandem cap. 8. Golii Notæ ad Alfraganum, p. 98. Abul Feda, Alkamus, &c. (*u*) Alfraganus cap. 1. Golii Notæ ad eundem, p. 53. Elmacin. lib. c. 1. & c. 3. Eutychius. Abul Pharaghius, Abul Feda, &c. Pocockii Spec. Hiſt. Arab. p. 172, 173. (*w*) Ecchelenſis Hiſt. Arab. Part 1. c. 10.

the

the Date both of the Day of the Month, and alſo of the Year, in which they were ſigned. And as to the *Year*, he having conſulted with *Harmuzan*, a Learned *Perſian* then with him, by his Advice ordained all Computations to be made for the future from the *Flight* of *Mahomet* from *Mecca* to *Medina*. And for this reaſon this *Æra* was called the *Hegira*, which in the *Arabick Language* ſignifieth a *Flight*. It takes its beginning from the ſixteenth Day of *July*, in the Year of our *Lord* Six hundred twenty and two. And ever ſince this Decree of *Omar* (which happen'd in the eighteenth Year of it) it hath conſtantly been uſed among the *Mahometans*, in the ſame manner as the Computation from the Incarnation of our *Lord Chriſt* is with us *Chriſtians*. The Day that *Mahomet* left *Mecca*, was on (*x*) the firſt of the *Former Rabia*, and he came to *Medina* on the (*y*) twelfth of the ſame Month. But the *Hegira* begins two Months before, from the firſt of *Moharram*. For that being the firſt Month of the *Arabian Year*, *Omar* would make no Alteration as to that, but anticipated the Computation fifty nine Days, that he might begin his *Æra* from the beginning of that Year in which this *Flight* of the *Impoſtor* happened, which gave Name thereto. Till the appointing of this *Æra*, it was uſual with the *Arabians* to compute from the laſt great War they were engag'd in. And at *Mecca* the *Æra* of the *Elephant*, and the *Æra* of the *Impious War*, being thoſe which they computed by all the Time of *Mahomet*, I ſhall give an Account of them.

(*x*) Golii Notæ ad Alfraganum, p. 52, & 55. (*y*) Elmacin, lib. 1. c. 1.

The

The *Æra* of the *Elephant* had its Beginning from (z) a War which the Inhabitants of *Mecca* had with the *Ethiopians*. It happened in that very Year in which *Mahomet* was born, on this Occaſion. About fifty Years before the Time of *Mahomet*, there reigned over the *Homerites*, an ancient *Nation* of the *Arabs*, lying to the South of *Mecca*, a certain King called (a) *Du Nawas*, who having embraced the *Jewiſh Religion*, perſecuted the *Chriſtian*, which had been planted there for at leaſt three hundred Years before, and did the utmoſt he was able to extirpate it out of his *Dominions*. For which purpoſe he made him a deep *Ditch* or *Furnace* in the *Earth*, and after having heated it with Fire, cauſed all thoſe of the *Chriſtian Religion* to be thrown thereinto, who would not renounce their *Faith*, and turn to *Judaiſm*. During which Perſecution the (b) *Arabian Writers* tell a very memorable Story of a *Chriſtian Woman*, who being brought to the *Furnace* with a Son of hers very young, whom ſhe carried in her Arms, was at the ſight of the Fire ſo affrighted, ſhe drew back, as if ſhe would rather chuſe to comply with the Perſecutors, and renounce her *Faith*, than thus periſh for it; at which the Child cried out, *Fear not, Mother, to dye for your Religion, for then after this Fire you ſhall never feel any other.* Whereon the Mother being again encouraged, went on and compleated her Martyrdom. This *Perſecution* drove ſeveral of the *Homerite Chriſtians* to fly into *Ethiopia* for ſafety; where making their Complaints to the *King*, who was a *Chriſtian*,

(z) Al Kodai, Golii Notæ ad Alfraganum, p. 34. Pocockii Spec. Hiſt. Arab. p. 173, & 174. (a) Abul Feda, Al Maſudi, Ecchelenſis Hiſt. Arab. part 1. c. 10. Pocock. Spec. Hiſt. Arab. p. 62. (b) Al Maſudi Ecchelenſis, ib.

of

of the cruel Perſecution of *Du Nawas* againſt them, prevailed with him to ſend *Aryat* his Uncle with an Army of Seventy Thouſand Men for their Relief: (*c*) who having overthrown *Du Nawas* in Battle, purſued him ſo hard that he forced him into the Sea, where he periſhed. Whereon the *Kingdom of the Homerites* fell into the Hands of the *Ethiopians*, and *Aryat* governed it twenty Years. After him ſucceeded *Abraham Al Aſhram*, who having built a famous (*d*) Church at *Sanaa*, the chief City of the *Homerites*, abundance of *Arabians* reſorted thither to the *Chriſtian Worſhip*, ſo that the *Temple of Mecca* began to be neglected, and the *Heathen Worſhip* there, hitherto performed with ſo great Concourſe from all Parts of *Arabia*, to grow into decay: At which the Men of *Mecca* were exceedingly diſturbed. For they had the chief of their ſupport from the great reſort of *Pilgrims* who came thither every Year from all Parts of *Arabia* to worſhip their *Heathen Deities*, and perform their annual ſolemn Ceremonies unto them. And therefore to expreſs their Indignation againſt this *Church*, which ſo much threatened their main Intereſt with total Ruin, ſome of them went to *Sanaa*, and getting privately into the *Church*, did in a moſt contumelious manner defile it all over with their Excrements. At which *Abraham* was ſo incenſed, that to revenge the Affront, he ſwore the Deſtruction of the *Temple of Mecca*: And accordingly to effect it, marched thither with a great Army, and

(*c*) Al Jannabi, Ahmed Ebn Yuſef, Ecchelenſis Hiſt. Arab. part. 2. c. 1. Pocockii Spec. Hiſt. Arab. p. 63. (*d*) Abul Feda, Al Jannabi, Ahmed Ebn Yuſef, Zamachſhari, Bidawi, & Jallalani in Commentariis ad cap. 105. Alcorani. Pococ. Spec. Hiſt. Arab. p. 64. Golii Notæ ad Alfraganum, p. 54.

beſieged

beſieged the City. But not being able to compaſs his End, (I ſuppoſe for want of Proviſion for his numerous Forces in ſo deſart and barren a Country) he was forced to march back again with Loſs and Diſgrace; and becauſe he had ſeveral *Elephants* in his Army, for that Reaſon this was called, *The War of the Elephant*; and the *Æra* by which they reckoned from it, *The Æra of the Elephant*. And to this War it is that the 105th Chapter of the *Alcoran*, called the *Chapter of the Elephant*, doth relate; where *Mahomet* tells us, *How the Lord treated them that came mounted upon Elephants to ruin the Temple of* Mecca, *and that he defeated their treacherous Deſign, and ſent againſt them great Armies of Birds, which threw down Stones upon their Heads, and made them like Corn in the Field, which is deſtroyed and trodden down by the Beaſts.* Where (*e*) the *Commentators* of the *Alcoran* tell us, That to preſerve the *Temple* of *Mecca* from the intended Deſtruction, *God* ſent againſt the *Ethiopians* great Armies of *Birds*, each of which carried three Stones, the one in the Mouth, and the other two in the two Feet, which they threw down upon their Heads; and that thoſe Stones, although not much bigger than Peaſe, were yet of that weight, that falling upon the Helmet, they pierced that and the Man through; and that on each of them was written the Name of him that was to be ſlain by it; and that the Army of the *Ethiopians* being thus deſtroyed, *the Temple of Mecca* was ſaved. For *Mahomet* having reſolved to continue that *Temple* in its former Reputation, and make it the chief place of his *new invented Worſhip*, as it had been before of the *Heathen*, coined

(*e*) Zamachſhari, Bidawi, Jallalani, &c.

this

this Miracle among many others, on purpoſe to gain it the greater Veneration in the Minds of his deluded Followers, although there might be ſeveral then alive, who were able to give him the Lie thereto, it being but fifty four Years before the beginning of the *Hegira*, that this War happened. For it was the very Year (*f*) in which *Mahomet* was born. But perchance this *Chapter* came not forth in publick, till *Othman*'s Edition of the *Alcoran*, which was many Years after, when all might be dead that could remember any thing of this War, and the Fable thereby out of danger of being contradicted by any of thoſe who knew the contrary.

The *Æra* of the *Impious War* began from the twentieth Year of the *Æra* of the *Elephant*, and had its Name from a terrible War, which was then waged between (*g*) the *Koraſhites* and *Kaiſailanites*, in which *Mahomet* firſt (*h*) entred the School of War under his Uncle *Abu Taleb*, being then twenty Years old. It was called the *Impious War*, becauſe it proceeded to that heat and fury, that they carried it on even in thoſe Months, when it was reckon'd impious among them to wage War. For it was (*i*) an ancient Conſtitution through all *Arabia*, to hold four Months of the Year ſacred, in which all War was to ceaſe: And theſe were the Months of *Moharram*, *Rajeb*, *Dulkaada*, and *Dul-*

(*f*) Golii Notæ ad Alfraganum, p. 54. Pocockii Spec. Hiſt. Arab. p. 64. (*g*) Pocockii Spec. Hiſt. Arab. p. 174. Golii Notæ ad Alfraganum, p. 54. (*h*) Al Kodai, Al Kamus, &c. Pocockii Spec. Hiſt. Arab. p. 174. in Margin. (*i*) Al Jauhari. Al Shareſtani. Al Kamus, Cazwini, Golius in Notis ad Alfraganum, p. 4, 5, & 9. Pocockii Spec. Hiſt. Arab. p. 174, & 176.

haga;

haga; The Firſt, the Seventh, the Eleventh, and the Twelfth of the Year, in which it was obſerved with the greateſt Religion among all their *Tribes*, to uſe no Act of *Hoſtility* againſt each other; but with how great Fury ſoever one *Tribe* might be engaged againſt another (as was uſual among them) as ſoon as any of thoſe *Sacred Months* began, they all immediately deſiſted, and taking off the heads from their Spears, and laying aſide all other Weapons of War, had intercourſe, and intermingled together, as if there had been perfect Peace and Friendſhip between them, without any Fear of each other; ſo that if a Man ſhould meet on thoſe Months him that had ſlain his Father, or his Brother, he durſt not meddle with him, how violent ſoever his Hatred or Revenge might prompt him to it. And this was conſtantly obſerved among all the ancient *Arabs*, till broken in this War, which from hence was called the *Impious War*. And in this *Impious War* (k) *Mahomet* having firſt taken Arms, gave a Preſage thereby to what impious purpoſe he would uſe them all his Life after.

But the *Hegira* being that, which all of the *Mahometan Religion* have, ever ſince the Conſtitution of *Omar*, computed by; the Subject Matter of the *Hiſtory* which I now write, obligeth me henceforth to make uſe of this *Æra* through the remaining part of it. But becauſe it computeth by *Lunary Years* only, and not by *Solary*, it is requiſite that I here inform the Reader of the nature of thoſe Years, and the manner how the *Hegira* computeth

(k) Al Kodai, Al Kamus, Pocockii Specim. Hiſt. Arab. p. 174.

by them. Anciently the *Arabs*, although (*l*) they always uſed *Lunary Years*, yet by intercalating Seven Months in Nineteen Years, in the manner as do the *Jews*, reduced them to *Solary Years*; and conſequently had their Months always fixed to the ſame Seaſon of the Year. But this growing out of uſe about the Time of *Mahomet*, their Year hath ever ſince been ſtrictly *Lunary*, conſiſting only of Three hundred fifty four Days, eight Hours, and Forty eight Minutes, (*m*) which odd Hours and Minutes in thirty Years making Eleven Days exactly, they do intercalate a Day on the 2d, 5th, 7th, 10th, 13th, 15th, 18th, 21ſt, 24th, 26th, and 29th, Years of this *Period*. So that their Year, in thoſe Years of this *Period*, conſiſts of Three hundred fifty five Days, by reaſon of the intercalated Day, which they then add to the laſt Month of the Year. And this Year all that profeſs the *Mahometan Religion* have ever made uſe of; and there is a Paſſage in the *Alcoran* (*n*) whereby they are confined to it. For the *Impoſtor* there calls it an *Impiety to prolong the Year*, that is, by adding an *Intercalary Month* thereto. So that according to this Account, the *Mahometan Year* falling eleven Days ſhort of the *Solary*; it hence comes to paſs, that the beginning of the Year of the *Hegira* is unfixed and ambulatory (the next Year always beginning eleven Days ſooner than the former) and therefore ſometimes it happens in Summer, ſometimes in Spring, ſometimes in Winter, and ſometimes in Autumn; and in thirty three Years compaſs

(*l*) Al Jauhari, Ebnol Athir, Pocockii Specim. Hiſt. Arab. p. 177. (*m*) Golii Notæ ad Alfraganum, p. 11. Scaliger de Emendatione temporum, lib. 3, cap. de Anno Hegiræ.
(*n*) Alcoran, c. 9.

goes

goes through all the different Seaſons of the Year, and comes about again to the ſame time of the *Solary Year*, although not exactly to the ſame Day. Which being like to create ſome Confuſion to us who are uſed to the *Solary Year*; to prevent this, after the Year of the *Hegira*, I add the Day of the Month in the Year of our *Lord* in which it begins. The Months of the *Arab Year* are as follow; 1. *Moharram.* 2. *Saphar.* 3. *The former Rabia.* 4. *The latter Rabia.* 5. *The former Jomada.* 6. *The later Jomada.* 7. *Rajeb.* 8. *Shaban.* 9. *Ramadan.* 10. *Shawall.* 11. *Dulkaada.* 12. *Dulhagha.* The firſt hath thirty Days, and the ſecond twenty nine, and ſo alternatively to the end of the Year; only in the intercalary Years, *Dulhagha* hath thirty Days, becauſe of the Day added; but in all other Years only twenty nine.

But beſides this *Æra*, the *Mahometans* in *Perſia* have another, which they reckon by in all Civil Matters, called the *Æra of Yazdejerd.* It computes by *Solary Years* of Three hundred ſixty five Days without any *Intercalation*, and is in uſe among the *Aſtronomers* all over the *Eaſt.* It hath its beginning ten Years after the *Hegira*, not from the Death of *Yazdejerd* (as all Chronologers hitherto following the Miſtake of *Scaliger*, have erroneouſly aſſerted) but from his firſt Advancement to the Crown of *Perſia.* The Hiſtory of this Matter is thus. * After the Death of *Choſroes*, the Second of that Name (which happen'd *An. Dom.* 628.) in four Years time eight ſeveral Perſons having ſucceſſively poſſeſſed themſelves of the Throne of *Perſia*, and moſt

* Abul Pharaghius, p. 112. & p. 116. Eutychius, part 2. p. 256. & p. 296. Elmacin, lib. 1. c. 2. & c. 4.

of them by violent means, this created ſuch Diſtractions and Confuſions through all that Kingdom, by reaſon of the great Diviſions, and ſeveral different Intereſts, which ſo many Revolutions in ſo ſhort a time had occaſioned among them, that at length all Parties growing weary of ſo deſtructive a State of their Affairs, came to an Agreement of ſettling again under a Prince of the Royal Family, and to this purpoſe made choice of *Yazdejerd*, a Grandſon of *Choſroes*, who was a young Man of fifteen Years old; and ſent into *Arabia* (where he was fled for his Safety) to *Abu Beker*, then newly choſe Succeſſor to *Mahomet*, to demand him for their King; and having accordingly obtain'd him, did, on the 16th Day of *June*, *Anno Dom.* 632. in the Eleventh Year of the *Hegira*, place him on the Throne of his Anceſtors; which being ſo ſignal a Reſtoration of that Kingdom to its former Peace and Settlement, after ſo great a diſturbance of it, they made this the beginning of a new *Æra* † among them, which from the name of the King, they called the *Æra* of *Yazdejerd*. And therefore it doth not begin from the Death of that Prince; for he lived nineteen Years after, and fought many Battles againſt the *Saracens*, during the Reign of *Omar* and *Othman*, Succeſſors of *Abu Beker*, in defence of his *Country*, till at length he was ſlain by the Treachery of one of his own Captains, in the thirty firſt Year of the *Hegira*, *Anno Dom.* 651. nineteen Years after this *Æra*, denominated from him, firſt com-

† Ulug. Beg. de Cognitione Epoch. c. 3. *Where ſpeaking of the* Perſian *Epocha, he hath theſe Words*, Principium hujus Epochæ fuit dies Martis initio anni quo primum regnavit Yazdejerdus filius Shahriari.

menced,

menced, which all agree was in the Eleventh Year of the *Hegira*.

Heg. 1. *July* 16. *A. D.* 622.] The firſt thing that * *Mahomet* did after his having ſettled himſelf at *Medina*, was to marry his Daughter *Fatima* to his Couſin *Ali*. She was the only Child then living, of ſix which were born to him of *Cadigha*, his firſt Wife; and indeed the only one which he had, notwithſtanding the multitude of his Wives, (*p*) that ſurvived him, whom he exceedingly loved, and was uſed to give great Commendations of her, reckoning her among the perfecteſt of Women. For he was (*q*) uſed to ſay, That among Men there were many perfect, but of Women he would allow only four to be ſuch, and theſe were *Aſiah* the Wife of *Pharaoh*; *Mary* the Mother of *Chriſt*; *Cadigha* his Wife, and *Fatima* his Daughter. From her all that pretend to be of the Race of *Mahomet* derive their deſcent.

And now the *Impoſtor* having obtain'd the End he had been long driving at, that is, a Town at his Command where to arm his Party, and head them with ſecurity; for the further proſecution of his Deſign, he here enters on a new Scene. Hitherto he had been preaching up his *Impoſture* for thirteen Years together; for the remaining ten Years of his Life he takes the Sword and fights for it. He had long been teazed and perplexed at *Mecca* with Queſtions, and Objections, and Diſputes about what he Preached, whereby being often gravel'd and non-plus'd, to the Laughter of

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* Elmacin, lib. 1. c. 1. Abul Feda, &c. (*p*) Abul Pharaghius, p. 103. (*q*) Abul Feda, Pocockii Specim. Hiſt. Arab. p. 183.

his Auditors, and his own Shame and Confuſion, out of hatred to this way (*r*) he henceforth forbids all manner of diſputing about his *Religion*; and that he might be ſure to have no more of it, makes it for the future to be no leſs than Death for any one in the leaſt to contradict or oppoſe any of the Doctrines which he had taught. The way that his *Religion* was to be propagated, he now tells his Diſciples, was not by Diſputing, but (*s*) by Fighting; and therefore commands them all to arm themſelves, and ſlay with the Sword all thoſe that would not embrace it, unleſs they ſubmitted to pay an *Annual Tribute* for the redemption of their Lives. And according to this his Injunction, even unto this Day, all who live under any *Mahometan Government*, and are not of their *Religion*, (*t*) pay an Annual Tax for a conſtant Mulct of their Infidelity (which in *Turkey* (*u*) is called the *Carrage*) and are ſure to be puniſhed with (*w*) Death, if in the leaſt they contradict or oppoſe any Doctrine that is received among them to have been taught by *Mahomet*. And certainly there could not be a wiſer way deviſed for upholding ſo abſurd an *Impoſture*, than by thus ſilencing, under ſo ſevere a Penalty, all manner of Oppoſition and Diſputes againſt it.

After the *Impoſtor* had ſufficiently infuſed this *Doctrine* into his *Diſciples*, he next proceeds to put it in practice; and having erected his *Standard*,

(*r*) Alcoran, c. 4. Cantacuzen. Orat. 1. Sect. 12. Joannes Andreas, c. 12. (*s*) Alcoran, c. 2, 3, 4, 9, &c. Joannes Andreas, c. 12. Diſputatio Chriſtiani, c. 8. Cantacuzeni Orat. 1. Apolog. 4. Richardi Confutatio, c. 10.

(*t*) Thevenot, part 1. lib. 1. c. 55. (*u*) Thevenot, part 1. lib. 1. c. 28. (*w*) Cantacuzen. Orat. 2. Sect. 5. Thevenot, part 1. lib. 1. c. 28.

calls

calls them all to come armed thereto; where having enrolled them all for the War (*x*) he gave his *Standard* to his Uncle *Hamza*, conſtituting him thereby his *Standard-bearer*; and out of the ſpecial Confidence he had in him, ſent him out on the firſt Expedition which was undertaken in his Cauſe. For underſtanding that (*y*) *the Caravan of Mecca* was now on the Road in their return from *Syria*, he ordered out *Hamza* with a Party of Thirty Horſe to way-lay and plunder them; and he having accordingly poſted himſelf in a Wood in the Country of *Yamama*, by which they were to paſs, they tarried their coming; but on their approach, finding them guarded with Three hundred Men, ſent from *Mecca* to convey them ſafe home, he durſt not ſet upon them, but fled and returned to *Medina*, without effecting any thing. And ſeveral other Expeditions, which were this Year undertaken of the ſame nature, had no better ſucceſs.

Heg. 2. *July* 5. *A. D.* 623.] The next Year a very rich *Caravan* going from *Mecca* towards *Syria*, and carrying a great quantity both of Goods and Money, which belonged to the Merchants of *Mecca*, that traded into that Country, he went out with Three hundred and nineteen Men to intercept it. But (*a*) coming up with them at a Place called *Beder*, he found them guarded by a Convoy of a Thouſand Men, under the Command of *Abu Sophian*, whereon a fierce Battle enſued between them; but *Mahomet* gaining the Victory, *Abu Sophian* made as good a Retreat as he could

(*x*) Elmacin, lib. 1. c. 1. Chriſtiani, c. 4.

(*y*) Elmacin, ib. Diſputat.

(*a*) Elmacin, lib. 1. c. 1. Abul Pharagius, p. 102. Alcoran, c. 3. & Commentatores in illud caput.

back again to *Mecca*, ſaving moſt of the *Caravan* with him, at which *Mahomet*'s Men much (*b*) repined. However, great Spoils were gained by them in this *Battle*, which had like to have made a Quarrel among them about the Diviſion. For the Army conſiſting of two Parties, the Men of *Medina*, who were called the *Anſars*, that is, *Mahomet's Helpers*; and the Men of *Mecca*, who were called the *Mohagerins*, that is, *the Companions of his Flight*; the * former would have had a larger Share than the latter. To ſalve this Controverſy, *Mahomet* compoſed the Eighth Chapter of his *Alcoran*, wherein he adjudgeth the fifth part to himſelf, and the reſt to be equally divided between them.

The Succeſs of this Battle gave great encouragement to the *Impoſtor*, and his Party. He frequently brags of it in his *Alcoran*, and would have it believed that † two *Miracles* were wrought for his obtaining of it; the firſt, That *God* made his Enemies ſee his Army as double to what it was, which helped to diſmay them; and the ſecond, That he ſent *Troops of Angels* to his aſſiſtance, which helped to overcome them. They were to the number of Three thouſand (as he (*e*) himſelf tells us) but being inviſible to every one's Eye but his alone, the credit of it ſtands upon no better Foundation, than the reſt of his *Impoſture*, his own ſingle *Teſtimony* only.

(*b*) Alcoran, c. 3. † Hottingeri Bibliotheca Orientalis, c. 2. ad Suratam Octavam Alcorani.

† Alcoran, c. 3. Bidawi. (*c*) Alcoran, c. 3.

This

This Year he altered the (*f*) *Kebla*, that is, the Place towards which they directed their Prayers. For it was uſual among the People of the *Eaſt*, of all *Religions*, to obſerve one particular Point of the Heavens, towards which they all turned their Faces when they prayed. The *Jews*, in what part of the World ſoever they were, prayed with their Faces (*g*) towards *Jeruſalem*, becauſe there was their *Temple*; the *Arabians* towards (*h*) *Mecca*, becauſe there was the *Caaba*, the chief place of their *Heathen Worſhip*; the *Sabeans* (*i*) towards the *North-Star*; and the *Perſian Idolaters*, who held *Fire* and *Light* to be their chief *Gods*, (*k*) towards the *Eaſt*, becauſe from thence the *Sun* did ariſe, which they held to be the chief Fountain of both. *Mahomet*, from the beginning of his *Impoſture*, had directed his *Diſciples* to pray (*l*) with their Faces towards *Jeruſalem*, which he was uſed to call the *Holy City*, and the *City of the Prophets*, and intended to have ordered his *Pilgrimages* thither, and to have made it the chief Place where all his Sect were to Worſhip. But now finding that his Followers ſtill bore a ſuperſtitious Veneration to the *Temple of Mecca*, which had for many Ages before been the chief Place of the *Idolatrous Worſhip* of the *Arabians*, and that it would be a very prevalent Argument to reconcile his Fellow-Citizens to him, if he ſtill preſerved their *Temple* in its former Honour, he chan-

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(*f*) Abul Pharaghius, p. 102. Al Kodai, Abul Feda, Joannes Andreas, c. 6. (*g*) Daniel c. 6. v. 10. Buxtorfii Synagoga Judaica, c. 10. Maimonides in Halachoth Tephillah, c. 1. Sect. 3. (*h*) Abul Pharaghius, p. 102. (*i*) Abul Pharaghius, p. 184. (*k*) Pocockii Spec. Hiſt. Arab. p. 148. (*l*) Abul Feda, Abul Pharaghius, p. 102. Joannes Andreas, c. 6. Pocockii Spec. Hiſt. Arab. p. 175.

ged

ged his former Law to ſerve his preſent Purpoſe, and henceforth directed his *Diſciples* to Pray with their Faces towards (*m*) *Mecca*, and ordained the *Temple* of that Place, which from its ſquare Form was called the *Caaba* (that Word ſignifying a Square in the *Arabic Tongue*) to be the chief Place of Worſhip for all of his *Religion*, to which they were ſtill to perform their *Pilgrimages*, as in former Times. And to this Change he was the more inclined, out of his Averſion to the *Jews*, againſt whom having, about this time contracted an irreconcilable Hatred, he liked not any longer to conform with them in this Rite. And that his *Followers* might be diſtinguiſhed from them in this Particular, is the reaſon (*n*) which he himſelf gives for this Change. However, (*o*) many of his Diſciples were much ſcandaliz'd hereat, judging no Truth nor Stability in that *Religion* which was ſo often given to change; and ſeveral left him thereon.

From this Time, the more to magnify the *Temple of Mecca*, and to give the greater Honour and Reputation thereto, have we all thoſe Fabulous Stories invented, which the *Impoſtor* tells us concerning it. As that it was (*p*) firſt built in *Heaven* to be the Place where the *Angels* were to worſhip; and that *Adam* worſhipped at it while in *Paradiſe*; but being caſt down from thence (for they place *Paradiſe* in *Heaven*) he prayed *God*, that he might have ſuch a *Temple* on *Earth*, towards which he might pray, and go round it in holy Worſhip unto him, in the ſame manner as the *Angels* went

(*m*) Alcoran, c. 2. Joannes Andreas, c. 2. & c. 6. (*n*) Alcoran, c. 2. (*o*) Joannes Andreas, c. 6. (*p*) Shareſtani, Pocockii Spec. Hiſt. Arab. p. 115. Sionitæ Appendix ad Geographiam Nubienſem, c. 7.

round

round that which he had ſeen in *Heaven*: That thereon *God* ſent down the ſimilitude of that *Temple* in Curtains of *Light*, and pitched it at *Mecca*, in the place where the *Caaba* now ſtands; which is, ſay they, exactly under the *Original*, which is in *Heaven*: That there, after the Death of *Adam*, *Seth* built it with Stones and Clay; and that all the People of *God* there worſhipped till the *Flood*, by which it being over-thrown, *God* commanded *Abraham* again to rebuild it, having ſhewn him the Form of the Fabrick in a Viſion, and directed him to the Place by his viſible *Shechinah* reſiding on it: That accordingly (*q*) *Abraham* and *Iſmael* rebuilt it in the Place where it now ſtands: And that *Iſmael* ever after, living at *Mecca*, there worſhipped *God* with the true Worſhip; but his Poſterity afterwards corrupted it with *Idolatry*, and prophaned this holy *Temple* with *Idols*, from which he was now to purge it, and conſecrate it anew to the true Worſhip of *God*, to which it was primitively intended. And he did not only thus retain *the Temple of Mecca*, but alſo the *Pilgrimages* thither, and all the abſurd Rites which were performed at them in the Times of *Idolatry*. For theſe being the Things which long uſe had created a great Veneration for in the Minds of the *Arabians*, by adopting them all into his *new Religion*, he made it go down the eaſier with them. And indeed this was the principal piece of his Craft, ſo to frame his *new Religion* in every particular, as would beſt take with thoſe to whom he propoſed it.

(*q*) Alcoran, c. 2, 3, & 22. Al Jannabi in vita Abrahami, Shareſtani, Zamachſhari, ad cap. 2. Alcorani. Shariſol Edriſi. Liber Agar. Joannes Andreas, c. 1.

As

As to this *Temple of Mecca*, and what it was before *Mahomet*, all that is true of it, is this. It was an *Heathen Temple* in the ſame Veneration among the *Arabs*, that the *Temple of Delphos* was among the *Greeks*, whither all their (*r*) *Tribes*, for many Ages, came once a Year to perform their *Idolatrous Ceremonies* to their *Gods*; till at length *Mahomet* having forced them to exchange their *Idolatry* for another *Religion* altogether as bad, made this *Temple* alſo undergo the ſame change, by appointing it thenceforth to be the chief place for the performing of that falſe Worſhip which he impoſed, in the ſame manner as it was before of that which he aboliſhed, and ſo it hath continued ever ſince.

This ſame Year he alſo appointed the Month of (*s*) *Ramadan* to be a Month of *Faſt*. At his firſt coming to *Medina*, (*t*) finding the *Jews* obſerving the Celebration of their great *Faſt of the Expiation* on the Tenth of their firſt Month, which is *Tiſri*, he asked what it meant; And being told it was a *Faſt* appointed by *Moſes*, he replied, that he had more to do with *Moſes than they*; and therefore ordained the Tenth Day of *Moharram*, the Firſt Month of the *Arab Year*, to be a *Solemn Faſt* with his *Muſſlemans* in imitation hereof, which by a Name alſo borrowed from the *Jews*, he called *Aſhura*, which is the ſame with the *Hebrew Aſhor*, that is, the *Tenth*, it being the (*u*) Tenth Day of the Month *Tiſri*, on which this *Faſt of the Expiation* was kept among them. And he did alſo at firſt

(*r*) Shareſtani, Golii Notæ ad Alfraganum, p. 8, & 9. Makriſi. Pocockii Spec. Hiſt. Arab. p. 177, & 311. (*s*) Abul Pharaghius, p. 102. Al Kodai. (*t*) Al Kazwini, Pocockii Specim. Hiſt. Arab. p. 309. (*u*) Leviticus, c. 16. v. 29. Miſna in Tract. *Toma*, & Maimonides in Tract. *Yom Kippur*.

adopt

adopt other of their *Faſts* into his Religion, hoping by theſe means to win them over unto him. But finding them ſtill to oppoſe him all they could, and on all Occaſions to perplex him and his *Followers* with Queſtions and Difficulties about his *Religion*, which he could not find Anſwers for, and on the account hereof to diſparage and deride him and his *Impoſture*, he contracted that Averſion and Hatred againſt them, that he reſolved to differ from them (*w*) in this too, as well as in the particular laſt mention'd; and therefore aboliſhing the ſaid *Faſts*, which he had taken from them, in imitation of the *Chriſtian* way, with whom about this time (it ſeems) he was very deſirous to ingratiate himſelf, he appointed the whole Month of *Ramadan* to be as it were his *Lent*, or a continued time of ſolemn Faſting. And this Year the Month of *Ramadan* beginning in the Month of *March*, it did now exactly fall in with the time of the *Chriſtian Lent*. But the reaſon which he himſelf gives for his appointing of it, was, becauſe (*x*) on this Month, as he pretends, the *Alcoran* firſt came down from *Heaven* to him; that is, that *Chapter* of it which he firſt publiſhed. Before, it was a Month uſually (*y*) dedicated to Jollity and good Chear among the *Arabs*, and while they intercalated the Year, always fell in the heat of Summer; and therefore it was called *Ramadan*, (*z*) becauſe of the *Ramado'l Har*, i. e. *the vehemency of the heat*, which then happen'd.

(*w*) Ebnol Athir. (*x*) Alcoran, c. 2. (*y*) Ebn Ahmed, Al Makrizi, Pocockii Spec. Hiſt. Arab. p. 175. (*z*) Al Jauhari, Ebnol Athir, Golii Notæ ad Alfraganum, p. 7. Pocockii Spec. Hiſt. Arab. p. 176.

The

The reſt of this Year (*a*) he ſpent in Predatory Excurſions upon his Neighbours, robbing, plundering and deſtroying all thoſe that lived near *Medina*, who would not come in and embrace his *Religion*.

Heg. 3. *June* 24. *A. D.* 624.] The next Year he made War (*b*) upon thoſe *Tribes* of the *Arabs*, which were of the *Jewiſh Religion* near him; and having taken their *Caſtles*, and reduced them under his Power, ſold them all for Slaves, and divided their Goods among his *Followers*. He being exceedingly exaſperated againſt *Caab*, one of their *Rabbies*, this War was principally undertaken for his ſake, that he might take him (*c*) and put him to Death; but not being able to light on him in any of thoſe Places which he had taken, he ſent out Parties to ſearch after him, ordering them to kill him wherever they ſhould find him. The Reaſon of his (*d*) bitter Hatred againſt him was this. *Caab* was a very eminent Poet among the *Arabians*, and having a *Brother* called *Bejair*, that had turned *Mahometan*, he made a very *Satyrical Poem* upon him for this Change, wherein he ſo terribly galled the *Impoſtor*, that he could not bear it, but reſolved to revenge the Affront with his Deſtruction, if ever he could get him into his Hands. For ſome time *Caab* eſcaped all the Snares which he laid for him; but after his Power had increaſed ſo far, that the greater part of *Arabia* had ſubmitted to him, he found he could be no longer ſafe, but by making his Peace with him; and therefore to purchaſe it, came in unto him, and profeſſed himſelf a *Maho-*

(*a*) Elmacin. Abul Pharaghius. (*b*) Elmacin. l. 1. c. 1. (*c*) Elmacin. ib. (*d*) Ecchelenſis Hiſt. Arab. part 1. c. 1. & Eutych. Vindicat. p. 303, & 304.

metan

metan alſo. Hereon *Mahomet* bad him repeat that *Poem* which had ſo much offended him, which he did, putting the Name of *Abu Beker* in every Verſe, where formerly was the Name of *Mahomet*; but this not doing, *Mahomet* would not give him his Pardon, although at that time he did not take any Advantage of his voluntary coming in unto him. Whereon putting his Wits to work, he had recourſe to this farther Device for the obtaining of his Security from him. For being informed that *Mahomet* had lately gotten a new Miſtreſs, whom he exceedingly doated upon, and much regretted her Abſence from him, while then abroad upon the Wars; the *crafty Jew* ſtruck in with this Paſſion for the mollifying of him, and compoſed an excellent Poem in her Commendation, which having repeated before him, he ſo took the Heart of the *old Lecher* thereby, that he not only pardon'd him, but alſo received him into the Number of his particular *Favourites*, and made him one of his chief *Conſidents* ever after. And as a Mark of his Favour, then beſtowed on him the Cloak which he wore; which being kept by him out of an affected Veneration to the *Impoſtor*, as an holy Relick, was afterwards bought by *Moawias*, when he came to the *Empire*, for Thirty thouſand pieces of Gold, and was made the *Robe* which he and all his Succeſſors of the Houſe of *Ommia* conſtantly wore on all Solemn Occaſions. And it is ſaid of this *Caab*, that he afterwards became ſo intimate with the *Impoſtor*, that he took him into his greateſt Secrets, even to that of the *Impoſture* it ſelf, in compoſing the *Alcoran*, for which his great Skill in the *Arabick Language*, and all other Learning then in uſe among them, exceedingly qualify'd him.

Towards

Towards the end of this Year happened the Battle of *Ohud*, which had like to have proved fatal to the *Impoſtor*. For (*e*) *Abu Sophian*, to revenge the laſt Year's Affront, marched againſt him with an Army of Three thouſand Foot and Two hundred Horſe; and having ſeized the Mountain of *Ohud*, (*f*) which was only four Miles diſtant from *Medina*, he ſo diſtreſſed that Place from thence, that *Mahomet* was forced to hazard Battle to diſlodge him from that Poſt, although he could make no more than a Thouſand Men to lead out againſt him. However, in the firſt Conflict he had the better, but at laſt being overborn by the Number of the Enemy, he loſt many of his Men, and among them, *Hamza* his Uncle, who bore the *Standard*, and was himſelf grievouſly wounded in ſeveral places, and had been ſlain, but that *Tilha, one of his Companions, and Nephew to Abu Beker*, came in to his reſcue, in which Action (*g*) he received a Wound in his Hand, which deprived him of the uſe of ſome of his Fingers ever after.

To ſalve the Objections which were raiſed againſt him on this Defeat, he was much put to it. Some (*h*) argued againſt him, How he that was a *Prophet of God*, and ſo much in his Favour as he pretended, could be overthrown in Battle by the *Infidels?* And others murmured as much for the Loſs of their Friends and Relations who were ſlain in the Battle. To ſatisfy the former, he laid the Cauſe of the Overthrow on the Sins of ſome that followed him; and ſaid, that for this Reaſon *God* ſuffered them to

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(*e*) Elmacin. lib. 1. c. 1. Abul Pharaghius, p. 102. (*f*) Geographia Nubienſis, Clim. 2. part 5. (*g*) Diſputatio Chriſtiani. c. 5. *with which compare* Abul Pharaghius, p. 117. *For there it is ſaid* Tilha *had a lame Hand.* (*h*) Alc. c. 3.

be

be overthrown, that ſo the Good might be diſtinguiſh'd from the Bad, and thoſe who were *true Believers* might on this Occaſion be diſcerned from thoſe who were not. And to ſtill the Complaints and Clamours of the latter, he invented his Doctrine of *Fate* and *Deſtiny*, telling them that thoſe who were ſlain in the Battle, though they had tarried at home in their Houſes, muſt have died notwithſtanding when they did, the time of every Man's Life being predeſtinated and determined by *God*, beyond which no caution is able in the leaſt to prolong it; that the *Deſtiny* of all is ſtated to an Hour, which cannot be altered; and therefore thoſe who were ſlain in the Battle, died no ſooner than they muſt otherwiſe have done; but in that they died fighting for the *Faith*, they gained the Advantage of the Crown of Martyrdom, and the Rewards which were due thereto in *Paradiſe*, where he told them they were alive with God in everlaſting Bliſs, which was of greater advantage than all the *Treaſures* of the World could in this Life have been unto them: That they were there rejoicing very much, that they had laid down their Life ſo happily, as by thus fighting in the *Cauſe of God*, and *his Law*, and were expreſſing among themſelves exceeding Gladneſs, that thoſe who ran to hinder them from going to the Battle, met them not. Both which *Doctrines* he found ſo well to ſerve his turn, that he propagated them on all Occaſions after. And they have been the darling (*i*) Notions of all this *Sect* ever ſince, eſpecially in their Wars, where certainly nothing can be more

(*i*) Ricaut's *Hiſtory of the Preſent State of the* Ottoman *Empire*, *Book* 2. *c.* 8.

conducive to make them fight valiantly, than a ſettled Opinion, That whatever Dangers they expoſe themſelves to, they cannot die either ſooner or later than is otherwiſe unalterably predetermined that they muſt; and that in caſe this predetermined time be come, in dying fighting for their *Religion*, they ſhall obtain that Happineſs, as to become *Martyrs* thereby, and immediately enter into *Paradiſe* for the Reward hereof.

Heg. 4. *June* 13. *A. D.* 625.] In the Fourth Year of the *Hegira* he waged War (*k*) with the *Nadorites*, a *Tribe* of the *Jewiſh Arabs* in his Neighbourhood, whom he preſſed ſo hard, that he forced them to leave their *Caſtles*; part of them retiring to *Chaibar*, a City belonging to thoſe of their *Religion*; and part flying into *Syria*. Thoſe latter that fled into *Syria*, *Mundir Ebn Omar*, with a Party of the Men of *Medina*, purſued after, and having overtaken them near the Borders of that Country, put them all to the Sword, excepting only one Man that eſcaped. With ſuch Cruelty did thoſe Barbarians firſt ſet up to fight for that *Impoſture* they had been deluded into. This ſame Year he fought the ſecond Battle of *Beder*, and had many other Skirmiſhes with thoſe who refuſed to ſubmit to him, in which he had ſometimes proſperous, and ſometimes dubious Succeſs.

But while his *Army* was Abroad on theſe Expeditions, ſome of his Principal Men engaging at Play and Drink, in the heat of their Cups fell a quarrelling, which raiſed ſuch a Diſturbance among the reſt of his Men, that they had like to have fallen

(*k*) Elmacin, l. 1. c. 1. Abul Pharaghius, p. 102.

all

all together by the Ears, to the confounding of him and all his Deſigns; and therefore for the preventing the like Miſchief for the future, (*l*) he forbad the uſe of Wine, and all Games of Chance ever after. And to make his Prohibition the more influential, he backs it with a (*m*) *Fable* of Two *Angels*, called *Arut* and *Marut*, who he tells us were in times paſt ſent down from *Heaven* to adminiſter Juſtice, and teach Men Righteouſneſs in the *Province* of *Babylon*; that while they were there, a certain Woman coming to them for Juſtice, invited them home to Dinner, and ſet *Wine* before them, which God had forbidden them to drink; but being tempted by the Pleaſantneſs of the Liquor to tranſgreſs the Divine Command, they became ſo drunk, that they tempted the Women to Lewdneſs; who promiſed to conſent, on condition that the one of them ſhould firſt carry her to *Heaven*, and the other bring her back again. But the Woman being got to *Heaven* would not come back again, but declared to *God* the whole Matter. Whereupon, for Reward of her Chaſtity, ſhe was made the *Morning-Star*. And the *Angels* having this Option given them, whether they would be puniſhed for their Wickedneſs, either now, or hereafter, choſe the former: whereupon they were hung up by the Feet by an Iron Chain in a certain Pit near *Babylon*, where they are to

(*l*) Al Kodai, Pocockii Specim. Hiſt. Arab. p. 175. Alcoran, c. 5. Fortalit. Fid. lib. 4. Conſid. 5. (*m*) Alcoran, cap. 2. Zamachſhari & Bidawi, aliique Commentatores ad illud caput. Dialogus Mahometis cum Abdollah, Richardi Confutatio Legis Saracenicæ, c. 4. Cantacuzen. Orat. 2. Sect. 15. Bellonius, l. 3. c. 6. Guadagnol. Tract. 2. c. 4. e Libro Agar.

continue ſuffering the Puniſhment of their Tranſgreſſion till the *Day of Judgment*. And that for this Reaſon *God* forbad the uſe of *Wine* to all his Servants ever after. But (*n*) *Busbequius*, and out of him (*o*) *Ricaut* give the Reaſon of his forbidding the uſe of *Wine* from another Occaſion; which they thus relate; *Mahomet making a Journey to a Friend of his at Noon entered into his Houſe, where there was a Marriage Feaſt; and ſitting down with the Gueſts, he obſerved them to be very merry and jovial, kiſſing and embracing one another, which was attributed to the Cheerfulneſs of their Spirits raiſed by the Wine, ſo that he bleſſed it as a ſacred Thing in being thus an Inſtrument of much Love among Men. But returning to the ſame Houſe the next Day, he beheld another Face of Things, as Gore-blood on the Ground, an Hand cut off, an Arm, Foot, and other Limbs diſmembred, which he was told was the Effect of the Brawls and Fighting, occaſioned by the Wine, which made them mad, and inflamed them into a Fury, thus to deſtroy one another. Whereon he changed his Mind, and turned his former Bleſſing into a Curſe, and forbad it ever after to all his Diſciples.* But he himſelf ſeems totally to refer the Reaſon of the Prohibition, to the Quarrel which *Wine* and *Play* at *Games of Chance* had cauſed among them. For in the 5th Chapter of the *Alcoran*, where he gives his Law concerning this Matter, his Words are, *The Devil deſires to ſow Diſſenſion and Hatred among you, thro' Wine and Games of Chance, to divert you from remembring God, and praying unto him. Abandon Wine and Games of Chance. Be obedient to God, and the Prophet his Apoſtle, and take*

(*n*) Epiſt. 3. (*o*) *Hiſtory of the Preſent State of the* Ottoman *Empire*, *Book* 2. *c.* 25.

heed

heed to your ſelves. The Truth of the Matter is, the *Arabians* (*p*) were given to drink *Wine* to great Exceſs, when they could come by it; and being of an hot Temper, as living moſt of them within the *Torrid Zone*, were liable to be inflamed by it into the higheſt Diſorders; and this *Mahomet* having had ſufficient Experience of, particularly in the dangerous Inſtance I have mentioned, did, in reſpect of his *Arabians*, prudently enough provide againſt the like Miſchief for the Future, by thus taking away the Cauſe from whence it did flow.

Heg. 5. *June* 2. *A. D.* 627.] The next Year was the War of the *Ditch*, where *Mahomet* was in great Danger of being totally ruined. For the Men of *Mecca* having entred into Confederacy with ſeveral of the *Tribes* of the *Jewiſh Arabians*, to whom he had declared himſelf a mortal Enemy (*q*) marched againſt him under the Command of *Joſeph*, the Brother of *Abu Sophian*, with an Army of Ten thouſand Men. *Mahomet* march'd forth to meet them; but being terrified with their Number, by the Advice of *Abdollah Ebn Salem*, the *Perſian Jew* above mention'd (whom *Elmacinus* calls *Salman*) fortified himſelf with a deep *Ditch*, within which Intrenchment the Enemy beſieged him many Days, which time the crafty *Impoſtor* employed to corrupt over to his Intereſt their leading Men. In which Attempt having ſucceeded with ſome of them, he did, by their Means, ſow ſuch Diſſenſions among the reſt, as ſoon extricated him from all this Danger he was fallen into, which happened on this Occaſion. There was then in the Enemies Camp, (*r*)

(*p*) Ecchelenſis Hiſt. Arab. Part. 1. c. 5. Richardi Confutatio, c. 8. (*q*) Elmacin. l. 1. c. 1. Abul Pharagius, p. 102. (*r*) Ecchelenſis, Hiſt. Arab. p. 1. c. 3. Abul Pharaghius, p. 102.

Amrus Ebn Abdud, an eminent *Koraſhite*, and Uncle to *Ali*, who having the Reputation of being the beſt Horſeman in *Arabia*, to ſhew his Manhood while the two Armies lay thus idle againſt each other, rode up to *Mahomet*'s Trenches, and challeng'd any of his Army to fight with him in a ſingle Combat. *Ali*, although his *Nephew*, accepts the Challenge; and having ſlain *Amrus*, and alſo another that came to his Aſſiſtance, thoſe whom *Mahomet*'s *Inſtruments* had wrought into a Diſſenſion from the reſt, took this Opportunity (*s*) to deſert the Camp, and march home. Whoſe Example the reſt in this Conſternation following, the whole Army broke up, and ſeparated. And ſo this War, from which ſo much was expected, ended in nothing but the loſs of ſix Men on *Mahomet*'s ſide, and three on the other.

But tho' the Enemy could make no uſe of the Advantage they had, yet (*t*) *Mahomet* knew how to make the beſt of that which they gave him by this Retreat. And therefore immediately marching after the *Cozaites*, one of the *Jewiſh Tribes* confederated againſt him, beſieged them in their Fortreſſes, and forced them to ſurrender at Mercy to *Saad Ebn Saad*, one of his chief Commanders. But he being ſore of a Wound he had received at the War of the *Ditch*, in revenge thereof cauſed all the Men, and among them *Habib Ebn Atab* their chief Commander, to be put to the Sword, and the Women and Children to be ſold for Slaves, and all their Goods to be given for a Prey unto his Soldiers; and as ſoon as this was executed, died

(*s*) Abul Pharaghius, p. 102. Elmacin, l. 1. c. 1.
(*t*) Elmacin, l. 1. c. 1.

himſelf

himſelf of the Wound, which he had thus cruelly revenged.

Heg. 6. *May* 23. *A. D.* 627.] In the ſixth Year he ſubdued (*u*) the *Lahianites*, the *Muſtalachites*, and ſeveral other *Tribes* of the *Arabs*. The *Muſtalachites* were of the Poſterity of the *Chozaites*, whom *Coſa* expelled out of *Mecca*. (*w*) *Mahomet* having overthrown them in Battle, ſlew moſt of the Men, according to his bloody manner, and took their Wives and Children Captives, among whom finding *Juweira*, the Daughter of *Hareth*, a Woman of excellent Beauty, (*x*) he fell in Love with her, and took her to him to Wife, and for her ſake releaſed all of her Kindred that were found among the Captives.

And now the *Impoſtor*, after ſo many Advantages obtained in his Wars, being much encreaſed in Strength (*y*) marched his Army againſt *Mecca*, and at *Hadibia*, a Place near that City, on the Road from thence to *Jodda*, a Battle was fought between them, the Conſequence of which was, that neither ſide gaining any Advantage over the other, they there agreed on a Truce for ten Years: The Conditions of which were, That all within *Mecca*, who were for *Mahomet*, might have liberty to join themſelves to him; and on the other ſide, Thoſe with *Mahomet*, who had a mind to leave him, and return to their Houſes in *Mecca*, might alſo have the ſame Liberty. But for the future, if any of the Citizens of *Mecca* ſhould go over to *Mahomet* without the Conſent of the *Governor of the City*, he ſhould be bound on demand to render

(*u*) Abul Pharaghius, p. 102. Elmacin. l. 1. c. 1.
(*w*) Abul Feda, Pocockii Specim. Hiſt. Arab. p. 42.
(*x*) Elmacin. l. 1. c. 1. (*y*) Elmacin. ib.

them unto him. And that if *Mahomet*, or any of his Party, had a Mind to come into the City, they might have Liberty ſo to do at any time during the *Truce*, provided they came unarmed in a peaceable way, and tarried not above three Days at a time.

By this Truce *Mahomet* being very much confirmed in his Power, took on him (z) thenceforth the Authority of a *King*, and was inaugurated by the chief Men of his Army, under a Tree near *Medina*, which immediately (it ſeems, curſed by the Authority given ſo wicked an *Impoſtor* under it) wither'd away and periſh'd, which the *Mahometans* themſelves relate, but make another Interpretation of it.

On *Mahomet*'s having thus made *Truce* with the Men of *Mecca*, and thereby obtained free Acceſs for any of his Party to come into that City, he thenceforth ordained them to make their (a) *Pilgrimages* thither, which have ever ſince with ſo much *Religion* been obſerved by all of his *Sect*, once every Year. This was an ancient Rite of the *Heathen Arabs*, it having been a conſtant Uſage (b) among them for many Ages foregoing to come once a Year to the Temple of *Mecca*, there to worſhip their *Heathen Deities*. The time of this their *Pilgrimage* (c) was in the Month of *Dulhagha*; and on the tenth Day of that Month was their great *Feſtival*, in which the chiefeſt *Solemnities* of their *Pilgrimage* were performed, and therefore it was called *Ayd al Cabir*, i. e. *the great Feaſt*; and alſo, becauſe theſe Solemnities did chiefly conſiſt in offer-

(z) Elmacin. ib. (a) Al Kodai, Pocockii Specim. Hiſt. Arab. p. 178. (b) Vide ſupra ad Annum Hegiræ ſecundum. (c) Shareſtani, Makrizi, Golii Notæ ad Alfraganum. p. 8, & 9. Pocockii Spec. Hiſt. Arab. p. 177.

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ing up Sacrifices and Oblations, *Ayd al Corban*, that is, *the Feaſt of Oblation*; and the whole Solemnity, *Al Hagha*, i. e. *the Solemn Feſtival*, in the ſame Senſe as the *Hebrew* Word *Chag*, from which it is derived, ſignifieth any of the three *Solemn Feſtivals*, on which the *Jews* were thrice every Year to appear before the *Lord* at the *Temple of Jeruſalem*. And from hence the Month in which this *Feſtival* falls, is called among them *Dulhagha*, which is as much as to ſay, *The Month of the Solemn Feſtival*. And that all might have free Liberty ſafely to come to this *Feſtival* from all Parts of *Arabia*, and again ſafely return, was the reaſon that not only this Month, but alſo the preceding and following were held *Sacred* among them, in which it was not lawful to uſe any Act of Hoſtility againſt any Man, as I have afore ſhewn. And therefore this *Solemn Pilgrimage to Mecca* having been a *Religious Uſage*, which all the *Tribes of the Arabs* had long been devoted to, and was had in great Veneration among them, *Mahomet* thought not fit to ruffle them with any Innovation in this Matter, but adopting it into his *Religion*, retained it juſt in the ſame Manner as he found it practiſed among them, with all the ridiculous Rites appendant thereto; and ſo it is obſerved even unto this Day by all of that *Religion*, as one of the *Fundamental Duties* of it. For the *Craſty Impoſtor* taught them concerning it (as he did of all the other *Heathen Rites of the Arabs*, which he found neceſſary to retain) that it was a Command from *God* to *Abraham* and *Iſmael*, annually to obſerve this *Pilgrimage* to *Mecca*; and that it was given unto them on their rebuilding the *Caaba*; and that at firſt it was only uſed to the Honour of *God*, in the coming of all the *Arabs* thither once every Year, there to worſhip together before him

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in one Holy Aſſembly, in the ſame manner as the *Jews* were after commanded thrice every Year to worſhip before him in their three Solemn Feſtivals at *Jeruſalem*: But that in proceſs of Time it became perverted to *Idolatry*, from which he was now commanded again to reſtore it to its primitive Uſe. And in the making of this Eſtabliſhment, he had no ſmall reſpect to his *Native City*, that he might preſerve to it the ſame benefit of this *Pilgrimage*, which it had before ſo long enjoyed. And in thus providing for the Intereſt of that People in the very *Religion* which he was a framing, he thought he might the eaſier prevail to draw them over unto it. And in this he was not miſtaken. For had he totally aboliſhed this *Pilgrimage*, it being the greateſt Honour and Benefit which that Place enjoyed, and by which, indeed, it did moſtly ſubſiſt; their Intereſt would have engaged them to that vigorous Oppoſition againſt him, that in all likelihood he would never have become Maſter of that City, and for want thereof have miſcarried in the whole Deſign.

Heg. 7. *May* 11. *A. D.* 628.] And now being thus eſtabliſhed in the Sovereignty, which he had been ſo long driving at, he took to him all the *Inſignia* belonging thereto; but ſo that ſtill he retained the *Sacred Character* of *Chief Pontiff* of his *Religion*, as well as the *Royal*, which he had now inveſted himſelf with, and tranſmitted them both together to all his Succeſſors, who by the Title of *Caliphs* reigned after him; ſo that they were in the ſame manner as the *Jewiſh Princes* of the Race of the *Maccabees*, *Kings* and *Chief Prieſts* of their People at the ſame time. Their *Pontifical Authority* chiefly conſiſted in giving the Interpretation of the *Mahometan Law*, in ordering all Matters of *Religion*, and

and alſo in officiating in the Duties of it themſelves, as well in Praying as Preaching in their Publick *Moſques*, as on all more Solemn Occaſions they were uſed to do. And at length this was all the Authority the *Caliphs* were left poſſeſſed of, they being totally ſtript of all the reſt, firſt by the *Governors of the Provinces* (*d*) (who about the Year of the *Hegira* 325. aſſumed the *Regal Authority* to themſelves, and made themſelves *Kings* each in their particular *Government*) and after by others, who roſe up on this Diſtraction of the *Empire* to uſurp upon them, till at laſt they left them nothing elſe but the Name and Shadow of what they had afore been. For although thoſe *Princes* ſtill paid ſome deference to the *Caliph*, as to a Sacred Perſon (in the ſame manner as is now paid to the *Pope* of *Rome* by the *Princes of his Communion*) and ſuffered him to be prayed for through all the *Moſques* of their *Dominions*, and his Name to be inſerted in the *Publick Offices*, even before their own, as if they had ſtill been no more than his *Lieutenants* in the *Government*, as in former times; yet as to all things relating to the Government of their particular States, they diſowned all manner of Obedience unto him, and often depoſed him, and put another in his ſtead, as they thought would beſt ſuit with their Intereſt; which was uſually done, according as this *Prince* or that *Prince* made themſelves Maſters of *Bagdat*, the City where the *Caliph* reſided, till at length the *Tartars* came in, and in that Deluge of Deſtruction, with which they did over-run all the *Eaſt*, put a total End to their (*e*) very Name and Being, as well as

(*d*) Elmacin. lib. 3. cap. 1. Abul Pharaghius, &c.
(*e*) Abul Pharaghius, p. 339.

their

their Authority. Ever ſince that time, moſt *Mahometan Princes* have a particular Officer appointed in their reſpective Dominions, who ſuſtains this Sacred Authority, formerly inveſted in the *Caliphs*, who in *Turkey* is called the *Mufti*, and in *Perſia* the *Sadre*; but they being under the Power of the *Princes* that appoint them, are moſt an end made uſe of for no other purpoſe, but as Tools of State to ſerve their Intereſt, and make the *Law* ſpeak what at any time they ſhall judge moſt agreeable to it, how wicked and unjuſt ſoever it be.

As ſoon as *Mahomet* had finiſhed his *Moſque* at *Medina*, he always, if in the Place, officiated in it himſelf, both in Praying, and alſo in Preaching to the People; for which he had no other Convenience at firſt, than a piece of a *Beam*, or the ſtump of a *Palm-Tree* driven into the Ground, on the top of which he leaned when he did officiate. But being now inveſted with the Supreme Authority, he thought this too mean an Accommodation for his Dignity; and therefore, by the Advice of one of his Wives, cauſed a *Pulpit* to be built for him, which had two Steps up into it, and a Seat within to ſit on; and this the *Impoſtor* ever after made uſe of, leaving his *Beam*. And thoſe, who, writing of *Mahomet*'s Miracles, tell us, among others, That a *Beam* groaned at him, (*f*) mean this *Beam*, which they ſay groaned at *Mahomet*'s leaving of it, thereby expreſſing its grief for being thus deſerted. *Othman Ebn Affan*, when he came to be *Caliph*, hung his *Pulpit* with *Tapeſtry*, and *Moawias* advanced it higher, adding ſix Steps more to it. For be-

(*f*) Al Gazali, Pocockii Spec. Hiſt. Arab. p. 188.

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ing (*g*) ſo exceeding Fat that he could not ſtand while he officiated, as all his Predeceſſors had done, he was forced to ſit when he preached to the People; and therefore that he might be the better heard, he raiſed the *Pulpit* to this heighth, and ſo it now remains in that *Moſque* at *Medina* even to this Day.

This Year he led forth his Army (*h*) againſt *Chaibar*, a City inhabited by *Arabs* of the *Jewiſh Religion*, who being overthrown by him in Battle, he beſieged their City, and took it by Storm. And here thoſe who are the Magnifiers of *Ali*, tell this Miracle of him, That in the Aſſault, *Sampſon*-like, he plucked up *one of the Gates of the City* (which was of that weight, ſaith *Abul Feda*, that eight other Men could not move it) and held it before him for a Shield to defend himſelf againſt the Beſieged, till the City was taken. On *Mahomet*'s entring the Town, he took up his Quarters in the Houſe of *Horeth*, one of the principal Inhabitants of the Place, whoſe Daughter (*i*) *Zainah*, making ready a *Shoulder of Mutton* for his Supper, poiſoned it. And here thoſe who are for aſcribing Miracles to *Mahomet*, tell us that the *Shoulder of Mutton* ſpoke to him, and diſcovered that it was poiſoned; but it ſeems, if it did ſo, it was too late to do him any good. For *Baſher*, one of his Companions, falling on too greedily to eat of it, fell down dead on the Place. And although *Mahomet* had not immediately the ſame Fate, becauſe not liking the Taſte,

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(*g*) Elmacin. lib. 1. c. 7. Eutychius, Tom. 2. p. 360. Abul Pharaghius, p. 124. (*h*) Abul Pharaghius, p. 102. Elmacin. l. 1. c. 1. (*i*) Abul Feda, Al Kodai, Al Jannabi, Diſputatio Chriſtiani, c. 8. Richardi Confutatio, c. 13. Pocock. Spec. Hiſt. Arab. p. 189, 190.

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i. e. the *Supreme God*, and *God of Gods*, and *Lord of Lords*, whom they durſt never repreſent by any *Image*. But being (as they held) ſo great and high as not to be approached to by Men while here on *Earth*, but through the Mediation of *Advocates* or *Interceſſors*, interpoſing for them unto him in *Heaven*; that *Angels* and *Holy Men beatified* might perform this Office for them, was the reaſon that they ſet up their *Images*, and built them *Temples*, and directed their Worſhip and Devotions unto them. And in this did conſiſt the whole of the *Arabian Idolatry*, which *Mahomet*, now by deſtroying theſe *Idols*, put a total End unto.

As ſoon as it was heard among the neighbouring *Arabs*, that *Mahomet* had made himſelf Maſter of *Mecca*, the (*o*) *Hawazins*, the *Thakifians*, and ſeveral other Tribes, immediately gathered together under the Command of *Melec Ebn Auf*, to fall upon him before he ſhould increaſe his Power any further. Hereupon *Mahomet*, appointing *Gayat Ebn Aſad* to be Governor of *Mecca*, marched out againſt them with Twelve thouſand Men. In the Valley of *Honaina*, which lieth between *Mecca* and *Tayif*, both Armies met, and in the firſt Encounter *Mahomet* (*p*) was beaten, tho' much ſuperior to the Enemy in Number, and driven back to the Walls of *Mecca*, (*q*) which he aſcribes to the over-confidence of his Men in their Numbers; which cauſing them to neglect their Enemy, did thereby give them this Advantage over them. But the *Impoſtor* (*r*) having gathered up his ſcatter'd Forces, and rallied them again into a Body, acted more

(*o*) Elmacin. lib. 1. c. 1. (*p*) Zamachſhari, *and* Bidawi *on the 9th Chapter of the* Alcoran. (*q*) Alcoran, chap. 9. (*r*) Bidawi & Zamachſhari, ib.

cautiouſly

cautiouſly in the ſecond Conflict; and then (*s*) as he ſaith, by the help of inviſible Troops of *Angels* (which are reckon'd by ſome *Commentators* on the *Alcoran*, to be Eight Thouſand, and by others to be Sixteen thouſand) gave his Enemies ſuch a total Defeat, (*t*) that he took from them their Baggage, with their Wives and Children, and all their Subſtance, which conſiſted moſtly of great Flocks of Sheep, and Herds of Cattle. For theſe being of the *Nomad Arabs*, it was their Cuſtom to carry Wives and Children, and all that they had with them, where-ever they mov'd. After this Battle, theſe People ſent *Ambaſſadors* unto him to pray the Reſtoration of their Wives and Children; to whom *Mahomet* gave this Option, to chuſe which they would have again reſtored unto them, either their Wives and Children, or their Goods: Whereon they having choſen their Wives and Children, *Mahomet* divided all their Goods, which he had taken from them, among his Soldiers. Only *Melec Ebn Auf*, their General, now he ſaw his Power was ſuch as no more to be reſiſted, came in and embraced his *Religion*, and thereon had all his Goods again reſtored unto him.

The remaining part of the Year (*u*) was ſpent in demoliſhing the *Heathen Temples*, and deſtroying their *Idols* in all Places through *Arabia*, where his Power reached. To which purpoſe, ſeveral of his Commanders being ſent out with Parties; *Saad* deſtroyed the *Idol* of *Menah*; *Chalid*, that of *Al Uzza*, and the Temple of *Boſſa* built thereto, and others the reſt of them. So that this Year proved very

(*s*) Alcoran, c. 9. (*t*) Elmacin. lib. 1. c. 1. (*u*) Pocockii Spec. Hiſt. Arab. p. 91, & 92.

fatal to the *Idols* of the *Arabs*, they being moſt of them now deſtroyed, and the former Worſhippers of them forced to ſubmit to *Mahomet*, and embrace his *Impoſture*.

Heg. 9. *April* 20. *A. D.* 630.] And now having brought moſt Parts of *Arabia* under his Power, the enſuing Year (*w*) he turned his Arms towards *Syria*, and poſſeſſed himſelf of *Tabuc*, a Town belonging to the *Greek Empire*, and from thence falling on the *Princes* of *Dauman* and *Eyla*, forced them to become *Tributaries* unto him, and then returned to *Medina* in the Month *Rajeb*. While he was abſent on this Expedition, the *Tayifians*, whom he had begun to beſiege the former Year, being much preſſed by ſome of his Lieutenants, whom he had committed the proſecution of that War unto, were forced to ſubmit and embrace his *Impoſture*, which they had afore been ſo averſe unto; of which he having received an account on his return, he ſent thither *Abu Sophian* to diſarm them of all their Weapons and Inſtruments of War, and appointed *Othman Ebn Abulas* to be their Governor. And this was the laſt Year in which he went to the War.

Heg. 10. *April* 9. *A. D.* 631.] And now the Power of the *Impoſtor* being much increaſed, the Fame of it ſo terrified the reſt of the *Arabs*, which had not yet felt his Arms, (*x*) that they all came in and ſubmitted to him, and embraced his *Impoſture*. So that this Year his *Empire* and his *Religion* became eſtabliſhed together through all *Arabia*, and he ſent his Lieutenants into all Parts of it to govern in his

(*w*) Abul Pharaghius, p. 103. Elmacinus, lib. 1. c. 1.
(*x*) Elmacin. lib. 1. c. 1. Abul Feda.

Name,

Name, who deſtroying the *Idol Temples*, and all other the Remains of the *Arabian Idolatry*, wherever they came, ſet up his new invented *Religion* in its ſtead, and forced all Men, by the Power of the Sword, to conform thereto.

The greateſt part of this Year being ſpent in ordering and ſettling theſe Matters, (*y*) towards the end of it *Mahomet* took a Journey in *Pilgrimage* to *Mecca*, and entered there on the Tenth Day of *Dulhagha*, which is the great Day of that *Solemnity*, where a great Concourſe of People reſorted to him from all parts of *Arabia*, whom he inſtructed in his *Law*, and then returned again to *Medina*. This *Pilgrimage* of his is by his Followers called the *Pilgrimage of Valediction*, becauſe it was the laſt which he made.

But although he was arrived to this heighth, yet he wanted not Oppoſers, who gave him great diſturbance in this his new-acquired *Empire*. For ſeveral others ſeeing how he had advanced himſelf to be a great *King*, by pretending to be a *Prophet*, thought to do ſo too. (*z*) Among whom the chief was *Moſailema*, who ſet himſelf up with this Pretence in the Country of *Yamama*, and gathering a great Company after him, preached to them that he was Aſſociate with *Mahomet* in the Prophetick Office, and ſent with the ſame Commiſſion to reduce them from *Idolatry* to the true Worſhip of *God*, and in order thereto he alſo publiſhed his *Alcoran* among them. For which reaſon the *Mahometans* call him the *Lying Moſailema*, and ſpeak of

(*y*) Elmacin. lib. 1. c. 1. Abul Feda, Abul Pharaghius, p. 103. (*z*) Abul Pharaghius, p. 103. Elmacin. lib. 1. c. 1. & 2. Diſputatio Chriſtiani, cap. 17.

him always with Deteſtation. However, he increaſed to a very conſiderable Power, leading a great Army after him. (*a*) And at the ſame time *Aſwad* ſtarted up in *Hamyar*, or the Country of the *Homerites*, with the ſame pretence, and ſeized on *Sanaa*, *Nafra*, and *Tayif*. And after him *Teliha*, and others thought to have played the ſame Game, but could not hit on the ſame Succeſs, being all in their turns ſubdued and brought to nothing. But this Work *Mahomet* not being able to undertake himſelf, was forced to leave it to his Succeſſor.

Heg. 11. *March* 28. *A. D.* 632.] For after his return (*b*) to *Medina* from his late *Pilgrimage*, he began daily to decline, through the force of that Poiſon which he had taken three Years before at *Caibar*, which ſtill working in him, at length brought him ſo low, as forced him on the 28*th* Day of *Saphar* (the ſecond Month of their Year) to take his Bed, and on the twelfth Day of the following Month he died, after having been ſick thirteen Days. The beginning of his Sickneſs was a ſlow Fever, which at length made him delirous; whereon (*c*) he called for a Pen, Ink, and Paper, telling them that he would dictate a Book to them, which ſhould keep them from erring after his Death. But *Omar* would not admit this, ſaying the *Alcoran* ſufficeth, and that the *Prophet*, through the greatneſs of his Malady, knew not what he ſaid. But others who were preſent, were of ano-

(*a*) Elmacin. lib. 1. c. 1, &c. (*b*) Abul Pharaghius, p. 103. Elmacin. lib. 1. c. 1. Eutychius, Tom. 2. p. 251. Abul Feda, Al Jannabi, Al Kodai. Shareſtani. &c. (*c*) Bochari, Shareſtani, Al Jannabi, Pocockii Spec. Hiſt. Arab. p. 178, 179.

ther

ther Mind, and expreſſed a great deſire that the Book might be wrote, which their *Prophet* ſpoke to them of; whereon a Contention aroſe between them, ſome being of *Omar*'s mind, and ſome of the contrary; at which *Mahomet* taking offence, bid them all be gone, telling them, That it did not become them thus to contend in his Preſence. So the Book was not wrote; the loſs of which was afterwards lamented by ſome of his Followers, as a great Calamity to their Cauſe.

During his Sickneſs, (*d*) he much complained of the Bit which he had taken at *Caibar*, telling thoſe that came to viſit him, That he had felt the Torments of it in his Body ever ſince; that at times it brought on him very dolorous Pains, and that then it was going to break his very Heart-Strings. And when, among others, there came to ſee him the Mother of *Baſhar*, who died on the ſpot of that Poiſon, (*e*) He cried out, *O Mother of* Baſhar, *the Veins of my Heart are now breaking of the Bit which I eat with your Son at* Chaibar. So it ſeems, notwithſtanding the Intimacy he pretended with the Angel *Gabriel*, and the continual *Revelations* which he brag'd that he received from him, he could not be preſerved from thus periſhing by the Snares of a ſilly Girl.

On his Death, there was great Confuſion among his Followers. Many of them (*f*) would not believe that he could die. *For* (ſaid they) *how can he die, ſince he is to be a Witneſs to God for us? It cannot be ſo, he is not dead, but is only taken away for a Sea-*

(*d*) Abul Feda, Ebnol Athir, Ebn Phares. Al Jannabi.
(*e*) Al Jannabi, Pocockii Spec. Hiſt. Arab. p. 190. (*f*) Abul Feda, Shareſtani, Al Jannabi, Pocock. Spec. Hiſt. Arab. p. 179.

ſon, and will return again, as did Jeſus. And therefore they went to the Door of the Houſe where the dead Corps lay, crying out, *Do not bury him, for the Apoſtle of God is not dead.* And *Omar* being of the ſame Mind, drew his Sword, and ſwore, That if any one ſhould ſay that *Mahomet* was dead, he would immediately cut them to pieces. *For* (ſaid he) *the Apoſtle of God is not dead, but only gone for a Seaſon; as* Moſes *the Son of* Amram *was gone from the People of* Iſrael *for forty Days, and then returned to them again.* For the compoſing of this Diſorder, *Abu Beker* came in, crying out unto them, *Do you worſhip* Mahomet, *or the God of* Mahomet? *If you worſhip the God of* Mahomet, *he is Immortal, and liveth for ever; but as to* Mahomet, *he certainly is dead.* And then from ſeveral Paſſages in the *Alcoran*, he proved that he muſt die as well as other Men. Which having ſatisfied *Omar* and his Party, they then all took it for granted that *Mahomet* was dead, and no more to return to Life again till the general Reſurrection of all Mankind. What goes ſo current among us, as if the *Mahometans* expected *Mahomet* again to return to them here on Earth, is totally an Error. There is no ſuch Doctrine among them, nor are there any of them that ever fancied ſuch a Thing, ſince the time that *Omar* was convinced of his Miſtake herein.

But this Diſorder was no ſooner appeas'd, (*g*) but another aroſe to a much greater heat about his Burial. The *Mohageirins*, that is, thoſe who accompanied him in his Flight from *Mecca*, would have him carried thither, to be buried in the Place

(*g*) Abul Pharaghius, p. 103. Ahmed Ebn Yuſef, Abul Feda, Shareſtani, Pocockii Specim. Hiſt. Arab. p. 180.

where

where he was born. The *Anſars*, that is, thoſe of *Medina*, who joined with him, would have him buried there where he died. And there were others who had a fancy to have him carried to *Jeruſalem*, and there buried among the Sepulchres of the *Prophets*: for that, ſaid they, was the City of the *Prophets*. And while each Party ſtrove to have their own way complied with, the Conteſt grew ſo high, that they had like to have all gone together by the Ears; but that the Wiſdom of *Abu Beker* compoſed this Matter alſo. For he coming in, told them, That he had often heard from the *Prophet* himſelf, that *Prophets* were to be buried in the place where they died. And then without more ado, commanded the Bed whereon he lay to be plucked out, and a Grave to be immediately dug under it, to which all conſented, and there they buried him forthwith in the Place where he died, which was in the Chamber of *Ayeſha*, his beſt beloved Wife, at *Medina*; and there he lyeth to this Day, without *Iron Coffin* or *Loadſtones* to hang him in the Air, as the Stories which commonly go about of him among *Chriſtians* fabulouſly relate. There was, indeed, (*b*) one *Dinocrates*, a Famous *Architect*, that had a Device, by building the Dome of the Temple of *Arſinoe* at *Alexandria* of *Loadſtone*, to make her Image all of Iron, hang in the middle of it, as if it were in the Air; but there was no ſuch Attempt ever made as to *Mahomet*'s Carkaſs. For that being buried in the manner as I have related, hath lain in the ſame Place, without being moved or diſturbed ever ſince, only they

(*b*) Plinius, l. 34. c. 14.

have built over it (*i*) a ſmall Chapel, which joineth to one of the Corners of the chief Moſque of that City, which was the firſt that was ever erected to that Impious Superſtition, *Mahomet* himſelf being the firſt Founder of it, as hath been afore related. Here ſuch *Pilgrims* as think fit, on their return from *Mecca*, call in to pay their Devotions. But there is no Obligation from their *Law* for it. The *Pilgrimage* which that enjoins being to be performed to the *Caaba* at *Mecca*, and not to the *Tomb* of the *Impoſtor* at *Medina*, as ſome have erroneouſly related.

And thus ended the Life of this wicked *Impoſtor* (*k*) being full Sixty three Years old on the Day in which he died, that is, according to the *Arabian* Account, which make only Sixty one of our Years. For twenty three Years he had taken upon him to be a *Prophet*, of which he lived Thirteen at *Mecca*, and Ten at *Medina*. During which Time, from very mean beginnings, he aroſe by the Impulſe of his Ambition, and the Sagaciouſneſs of his Wit to that heighth, as to make one of the greateſt *Revolutions* that ever happened in the World, which immediately gave Birth to an Empire, which in Eighty Years time extended its Dominions over more Kingdoms and Countries, than ever the *Roman* could in Eight hundred. And altho' it continued in its Strength not much above Three hundred Years, yet out of its Aſhes have ſprung up many other *Kingdoms* and *Empires*, of which there are Three at this Day, the largeſt and moſt Potent

(*i*) Appendix ad Geographiam Nubienſem, c. 8. Thevenot, Part 1. Book 2. c. 21. (*k*) Eutychius, Tom. 2. p. 251. Elmacin. l. 1. c. 1. Abul Pharaghius, p. 103. Abul Feda, Al Jannabi, Al Kodai, &c.

upon

upon the Face of the Earth; I mean the Empire of *Turkey*, the Empire of *Perſia*, and the Empire of the *Mogul* in *India*; which God hath permitted of his All-wiſe Providence ſtill to continue for a Scourge unto us *Chriſtians*, who, having received ſo holy and ſo excellent a *Religion* through his Mercy to us in *Jeſus Chriſt our Lord*, will not yet conform our ſelves to live worthy of it.

He (*l*) was, as to his Perſon, of a proper Stature, and comely Aſpect, and affected much to be thought to reſemble *Abraham*. He had a very piercing and ſagacious Wit. And for the accompliſhing of the Deſign which he undertook, was thoroughly verſed in all the Arts whereby to inſinuate into the Favour of Men, and wheedle them over to ſerve his Purpoſes, to which he chiefly owed the ſucceſs of his Undertaking.

For the firſt Part of his Life (*m*) he led a very wicked and licentious Courſe, much delighting in Rapine, Plunder, and Blood-ſhed, according to the Uſage of the *Arabs*, who moſtly follow'd this kind of Life, being almoſt continually in Arms one Tribe againſt another, to plunder and take from each other all they could. However, the *Mahometans* would have us believe that he was a Saint from the Fourth Year of his Age. For then, ſay (*n*) they, the Angel *Gabriel* took him from among his Fellows, while at play with them, and carrying him aſide, cut open his Breaſt, and took out his

(*l*) Elmacin, l. 1. c. 1. Abunazar, Abul Feda, Al Kodai, Schikardi Tarich, p. 32. (*m*) Bartholomæus Edeſſenus, Diſputatio Chriſtiani, &c. (*n*) Liber de Generatione & nutritura Mahometis, Joannes Andreas, c. 1. Bellonius, l. 3. c. 1. Guadagnol. p. 169. e libro Agar. Ecchelenſis, Hiſt. Arab. part. 1. c. 23.

Heart,

Heart, and wrung out of it that black Drop of Blood, in which, ſay they, was contained the *Fomes peccati*, ſo that he had none of it ever after. And yet in the Forty eighth Chapter of his *Alcoran*, he brings in God giving him a large Charter of Pardon for all his Sins paſt and to come.

His two predominant Paſſions were *Ambition* and *Luſt*. The Courſe which he took to gain Empire, abundantly ſhews the former; and the multitude of Women which he had to do with, proves the latter. And indeed theſe two run through the whole Frame of his *Religion*, there being ſcarce a Chapter in his *Alcoran*, which doth not lay down ſome Law of War and Bloodſhed for the promoting of the one; or elſe give ſome Liberty for the uſe of Women here, or ſome Promiſe for the enjoyment of them hereafter, to the gratifying of the other.

While *Cadigha* lived (which was till the fiftieth Year of his Age) I do not find that he took any other Wife. For ſhe being the riſe and foundation of his Fortunes, it ſeems he durſt not diſpleaſe her, by bringing in another Wife upon her. But ſhe was no ſooner dead, but he multiplied them to a great (*o*) Number, beſides ſeveral Concubines which he had. They that ſay the feweſt, allow him to have married (*p*) Fifteen; but others reckon them to have been (*q*) One and Twenty, of which five died before him, Six he repudiated, and Ten were alive at his Death. But the Tenth, with whom he contracted but a little before his Sickneſs,

(*o*) Appendix ad Geographiam Nubienſem, c. 8. Joannes Andreas, c. 7. Bellonius, l. 3, &c. (*p*) Abul Feda, Al Kodai, Ahmed Ebn Yuſef. (*q*) Vide Gentium in Notis ad Muſladinum Sadum, p. 568.

was

was never brought home to his Houſe. The Names of the other Nine were *Ayeſha*, the Daughter of *Abu Beker*; *Haphſa*, the Daughter of *Omar*; *Zewda*, the Daughter of *Zama*; *Zainab*, the Daughter of *Haſheth*; *Jeweira*, the Daughter of *Hareth*; *Sephiah*, the Daughter of *Hai*; *Em Selema*, *Em Haliba*, and *Maimuna*.

Ayeſha, the Daughter of *Abu Beker*, was his beſt beloved Wife. He married her very young, as hath been before related; and although ſhe was a very wanton Woman, and (*r*) given to hold Amorous Intrigues with other Men, and on that account *Mahomet* was moved to put her away; yet his Love to her was ſuch, that he could not part with her. But to ſalve her Reputation, and his own in keeping her, the Twenty fourth Chapter of the *Alcoran* was compos'd, and brought forth as ſent from *God* to declare her innocent; wherein he tells his *Muſſlemans*, That this Charge againſt her was an *Impoſture*, and an impudent Lye, and forbids them any more to ſpeak of it, threatning a ſevere Curſe, both in this Life and that which is to come, againſt all thoſe who ſhould accuſe of Immodeſty, Women Chaſte, Innocent and Faithful. *Mahomet* marrying her Young, took care to have her bred up (*s*) in all the Learning then going in *Arabia*, eſpecially in the Elegancy of their Language, and the Knowledge of their Antiquities, and ſhe became one of the moſt Accompliſhed Ladies of her time in that Country. She was a (*t*) bittter Enemy to *Ali*, he being the Perſon that di-

(*r*) Diſputatio Chriſtiani, c. 6. Commentatores in Alcorani c. 24. (*s*) Appendix ad Geographiam Nubienſem, c. 8. (*t*) Diſputatio Chriſtiani, c. 6. Elmacin, l. 1. c. 4. Abul Pharaghius, Abul Feda, &c.

ſcovered

ſcovered her Incontinency to *Mahomet*, and therefore imployed all the Intereſt ſhe had on every Vacancy that after happened, to hinder him from being choſen *Caliph*, altho', as Son-in-law to the *Impoſtor*, he had the faireſt Pretence thereto; and when at laſt, after having been thrice put by, he attain'd that Dignity, ſhe appear'd in Arms againſt him; and although ſhe prevail'd not that way, yet ſhe proved his ruin, by cauſing that Defection from him, which at length was the undoing of him and all his Houſe. She (*u*) liv'd Forty eight Years after the Death of *Mahomet*, and was in great Reputation with her Sect, being called by them the *Propheteſs*, and the *Mother of the Faithful*. And in moſt Points of Difficulty concerning their *Law*, they had recourſe to her, to know what had been the Senſe of the *Impoſtor* while alive, in the Particular doubted of; and whatſoever Anſwer ſhe gave, went for an (*w*) *Authentick Tradition* among them ever after. For all their *Traditions* which compoſe their *Sonnah*, are pretended to be derived either from her, or ſome of *Mahomet*'s ten Companions; that is, thoſe ten who firſt came in unto him. But her Teſtimony to a *Tradition* is reckon'd the moſt Authentick; and next her, that of *Abdorrahman Ebn Auf*. For (*x*) being of all others the moſt familiarly converſant with the *Impoſtor* all the time that Scene of Deluſion was acting by him, and a Perſon of extraordinary Memory; he was moſt confided in for the giving of an exact account of all his Sayings and Doings relating to his *Religion*; and there are rec-

(*u*) *For ſhe died the* 58*th Year of the* Hegira, Elmacin, l. 1. c. 7. (*w*) Joannes Andreas, c. 3. (*x*) Gentius in Notis ad Muſladinum Sadum, p. 578.

koned

koned no fewer than 5340 *Traditions* among them, which are built upon his Authority only. This *Abdorrahman* is alſo called *Abu Hareira*, that is, the *Father of a Cat*, which Name *Mahomet* gave him for the fondneſs he had for a Cat, which he was uſed moſt an end to carry with him in his Boſom, where-ever he went. For it is uſual in the *Arabick Tongue*, when a Man is remarkable for any one particular thing, thus to expreſs it, by calling him the Father of it. (y) And ſo *Chalid*, who was *Mahomet*'s Hoſt when he firſt came to *Medina*, was for his remarkable Patience call'd *Abu Job*, that is, the *Father of Job*, or of the *Patience of Job*. And this is that *Job*, (z) who dying at the Siege of *Conſtantinople*, when beſieg'd by the *Saracens*, was there buried under the Walls of the City, and hath his *Tomb* there to be ſeen even to this Day, (a) where all the *Grand Signiors* go forth to be inaugurated, when they firſt take upon them the Regal Authority.

Haphſa, the Daughter of *Omar*, was next to (b) *Ayeſha*, moſt in favour with him, and her he intruſted with the keeping of the Cheſt of his *Apoſtleſhip*, wherein were laid up all the Original Papers of his pretended Revelations, out of which the *Alcoran* was compoſed, as hath been already ſaid; and the *Original Copy* of that Book, (c) *Abu Beker*, after the finiſhing of it, delivered alſo unto her, to be kept in the ſame Cheſt; which proves

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(y) Bochartus in Hierozoico, part 1. c. 1. (z) Elmacin, l. 1. c. 7. (a) Ricaut's *Hiſtory of the Preſent State of the* Ottoman *Empire*, Book 1. chap. 2. Smith's *Brief Deſcription of* Conſtantinople. (b) Joannes Andreas, c. 7. (c) Abul Feda, Hottingeri Bibliotheca Orientalis, c. 2. Pocokii Spec. Hiſt. Arab. p. 362.

the

the miſtake of *Joannes Andreas* (*d*) in aſſigning the keeping of this Cheſt to *Ayeſha*. For it is not likely that *Abu Beker* would have diſpoſſeſſed his own Daughter of this Office, which was ſo honourable among them, had ſhe been firſt entruſted with it by the *Impoſtor*. *Haphſa* was much the elder Woman, and for that reaſon probably preferred to this Truſt. For when ſhe died, which was towards the latter end of the Reign of *Othman*, ſhe was Sixty Years (*e*) old, and therefore muſt have been at the Death of the *Impoſtor*, at leaſt Forty Years old, when *Ayeſha* was not full Twenty.

Zeuda was in leaſt Favour with him of any of his Wives, (*f*) and he intended to have put her away; but ſhe earneſtly deſir'd him that ſhe might ſtill have the Reputation and Honour of being his Wife, promiſing him, if he would grant her this, ſhe would be content no more to lie with him, but to give her turn always to *Ayeſha*; which Condition he willingly accepted of, out of that great Love which he had for *Ayeſha*, and ſo permitted her to continue in his Houſe as long as he lived.

Zainab was firſt the Wife of *Zeyd*, his enfranchis'd Slave, who being a Woman of great Beauty, (*g*) the old Lecher fell deſperately in love with her.

(*d*) De Confuſione Sectæ Mahometanæ, c. 2. (*e*) Gentius in Notis ad Muſladinum Sadum, p. 568. (*f*) Gentius in Notis ad Muſladinum Sadum, p. 568. (*g*) Al Jannabi, Abul Feda, Al Kodai, Pocockii Specim. Hiſt. Arab. p. 182. Richardi Confutatio, c. 8. Diſputatio Chriſtiani, c. 6. Ecchelenſis Hiſt. Arab. Part. 1. c. 5. Confutatio Mahometis, Edita per Le Moyne. Joannes Andreas, c. 6. Guadagnol, Tract. 2. c. 5. Sect. 3. & c. 10. Sect. 1. Zamachſhari, Bidawi & alii Commentatores, ad cap. 33. Alcorani, Liber Almawakeph. Fortalit. Fid. lib. 4. Conſid. 2.

But

But for fear of the Scandal which his taking her might give, he did all he could to ſuppreſs his Flame, 'till at length, being able to reſiſt no longer, he did break the matter to her, and cauſed *Zeyd* to put her away, that he might take her to Wife. Which he being forced to ſubmit to, this gave great Offence to all his Followers, that he, who called himſelf a *Prophet*, and an *Apoſtle of God*, ſent to teach Men his *Law*, ſhould for the gratifying of his Luſt, do ſo ſcandalous a thing. But to ſalve the Matter, out comes the Thirty third Chapter of the *Alcoran*, called the *Chapter of Hereſies*, where *God* is brought in declaring, That he had married *Zainab* to *Mahomet*, and given him free liberty to enjoy her according to his Deſire; and alſo rebuking him, that knowing *God* had given him this thing, he ſhould abſtain ſo long from her, out of the regard he had to the People, as if he feared them more than *God*. However, this could not clear him ſo, but that many of his Followers are hard put to it, to excuſe him from the Scandal of this Fact, even unto this Day; and there are ſome of them who make no doubt to charge him with Sin on the account hereof. *Zainab* hereon becoming the Wife of *Mahomet*, lived with him to the time of his Death, always glorying and vaunting her ſelf above his other Wives, that (*b*) whereas they were married to *Mahomet* by their Parents and Kinsfolk, ſhe was married to him by *God* himſelf, who dwells above the *Seven Heavens*.

How he married *Jeweira*, hath been already related. (*i*) *Saphia* was a *Jewiſh* Woman, and deſcend-

(*b*) Ecchelenſis Hiſt. Arab. p. 11 c. 5. (*i*) Diſputatio Chriſtiani, c. 6.

ed

ed of the Race of the *Prieſts*, on which account ſhe was uſed to brag, That ſhe had *Aaron* for her Father, *Moſes* for her Uncle, and *Mahomet* for her Husband. Of the reſt of his Wives I find not any thing ſaid.

Beſides theſe, he had a Concubine whom he much loved. She was *(k)* an *Egyptian* Woman, and a *Chriſtian* of the *Jacobite Sect*. The Governor of *Ægypt* having occaſion to treat with him about ſome Matters, and being informed of his Brutiſh Paſſion, to gratify him herein, and thereby the better incline him to his purpoſe, ſent him this Maid for a Preſent, ſhe being then only Fifteen Years old: He immediately fell in love with her. But how ſecret ſoever he manag'd the Amours for fear of his Wives, *Ayeſha* and *Haphſa* found it out, and catch'd them together in the Fact. Whereon they reproach'd him bitterly for it, that he, who called himſelf a *Prophet* ſent from *God* to teach Men Righteouſneſs, ſhould do ſuch a thing; at which being much confounded, he ſwore a ſolemn Oath, That in caſe they would conceal the Matter, and not ſay any thing of it to raiſe a Scandal againſt him among his *Muſſlemans*, he would never have to do with her more. On which Oath they were content to paſs the Matter over, and ſay nothing of it. But *Mahomet*'s Luſt being of greater force with him than his Oath, he could not long hold, but was catch'd again with her by his Jealous Wives. Whereon they flew out into a deſperate

(k) Abul Pharaghius, p. 103. Joannes Andreas, c. 8. Bellonius, l. 3. c. 8. Richardi Confutatio, c. 12. Cantacuzeni, Orat. 2. Sect. 8. Guadagnol Tract. 2. c. 10. Sect. 2. Commentatores in c. 66. Alcorani, Fortalitium Fidei, lib. 4. Conſid. 2.

Rage

Rage againſt him, and after having loaded him with a multitude of Reproaches, both for his Perjury as well as Adultery, went from him to their Fathers Houſes; which raiſing a great Noiſe, and many being offended with him for it, to ſmooth the Matter again, he had recourſe to his old Art, and out comes a New *Revelation* to juſtify him in it, the Sixty ſixth Chapter of the *Alcoran*, called the *Chapter of Prohibition*, wherein he brings in *God* allowing *Mahomet*, and all his *Muſlemans*, to lie with their Maids when they will, notwithſtanding their Wives. The firſt Words of that Chapter are, *O Prophet, why doſt thou forbid what God hath allowed thee, that thou may'ſt pleaſe thy Wives? God hath granted unto you to lie with your Maid-Servants.* Which *Law* being publiſhed, it gave ſuch content to his licentious Followers, that no more Words were made of this Matter; but all gladly laid hold of the Liberty which he had granted; and ever ſince it hath been an eſtabliſh'd Law among all that *Sect*, beſide their Wives (*m*) to keep as many Women-Slaves for their Luſt, as they ſhall think fit to buy; and the Children of the one are as legitimate as the Children of the other. And the *Grand Signior*, who never Marries, hath all his Women under this latter Notion, that is, as his Slaves, and he keeps none but ſuch in his *Seraglio*; only after they have born him a Son, he ſometimes gives them the Name of *Sultana*, which is *Queen*: *Ayeſha* and *Haphſa*, finding the Matter to go thus; and that *Mahomet* had in the ſame Chapter threat-

(*m*) Ricaut's *Hiſtory of the Preſent State of the* Ottoman *Empire*, Book 2. Chap. 21. Thevenot, part 1. lib. 1. c. 14. Bellonius, lib. 3. c. 8. & c. 10. Clenardi Epiſtolæ, p. 29, 30, 50, & 66.

ned them with Divorce, unleſs they ſubmitted and were obedient; they ſent their Fathers to him to make their Peace, and again returned to his Houſe, and totally ſubmitted, for the future, to his Will in all things; and from that time he lay with his Maid *Mary* as often as he pleaſed, without their any further Contradiction or Controul, and had a Son by her, who was called *Abraham*. But after the Death of the *Impoſtor*, no account was had of her or her Son, but both were ſent away into *Egypt*, and no mention made of either ever after among them. I ſuppoſe *Ayeſha*, out of the hatred which ſhe bore her, procured of her Father, who ſucceeded the *Impoſtor* in the Government, to have her thus diſpoſed of.

One of the main Arguments (*n*) which the Followers of *Mahomet* make uſe of to excuſe his having ſo many Wives, is, that he might beget young *Prophets*; but notwithſtanding this, he left no young Prophet nor Propheteſs neither behind him of all his Wives. Of (*o*) ſix Children, which he had all by *Cadigha* his firſt Wife, and none by any of the others, they all died before him, excepting only *Fatima* the Wife of *Ali*, and ſhe ſurvived him only ſixty Days.

As the gratifying of his Ambition and his Luſt, was the main end of his *Impoſture*, ſo they both continually appear through the whole Contexture of it. At firſt his Ambition had the Predominancy in him; but when that began to be ſomewhat ſatisfied by the Power he had attained to, his Luſt grew upon him with his Age, and at length he ſeem'd totally diſſolved into it. And there are

(*n*) Ahmed Ebn Zin. (*o*) Abul Pharaghius, p. 103.

ſtrange

ſtrange things ſaid of him this way; (*p*) as that he had in Venery the ſtrength of forty other Men, and that he knew all his Wives, when he had Eleven of them, one after another in an (*q*) Hour's time. Whatever *Laws* he gave to reſtrain the *Luſt* of other Men, he took care always to except himſelf, reſolving, it ſeems, to take his full ſwing herein without Let or Controul, according as the violent bent of his brutiſh Appetite this way ſhould lead him. For,

1. He (*r*) would not allow any other to have above four Wives, but to himſelf (*s*) he reſerved a liberty to marry without reſtraint, as many as he ſhould think fit, and he had Ten together at the ſame time when he died.

2. He obliged all others, who have two, three, or four Wives, to uſe them all equally alike, both as to their Cloathing, Diet, and the Duties of the Marriage-bed. And in caſe any Wife thinks herſelf unequally uſed in any of thoſe particulars, and that the Husband doth not as largely diſpenſe to her of them, as to his other Wives, it is allowed through all *Mahometan* Countries, that ſhe make her Complaint to the *Judge*, and the Law will give her redreſs herein, and force the Husband to do her Juſtice. But *Mahomet* reſerved liberty to himſelf to do as he ſhould ſee fit as to this; and therefore when ſome of his Wives were aggrieved, becauſe he ſhewed more favour to the other, and particularly to *Ayeſha*, than to them, and made Com-

(*p*) Fortalit. Fid. lib. 4. Confid. 2. Guadagnol. Tract. 2. cap. 7. ſect. 1. Richardi Confutatio, c. 8. Diſputatio Chriſtiani, c. 6. (*q*) Joannes Andreas, è libro Aſmali, cap. 7. Guadagnol ex eodem libro, Tract. 2. cap. 7. ſect. 1. (*r*) Alcoran, c. 4. (*s*) Alcoran, c. 33. Joannes Andreas, c. 7. Guadagnol, Tract. 2. c. 10. ſect. 3. Alcoran, c. 4.

plaints againſt him on this account; to ſtill their Clamours, he brings in *God* in the Thirty third Chapter of his *Alcoran*, giving him full Liberty to deal with his Wives as he ſhould think fit, to go in to which he pleaſed, and abſtain from which he pleaſed; and commanding them to be content herewith, and alſo to be well pleaſed with whatever elſe he ſhould do in reference to them, accepting as a Favour from him whatſoever he ſhould give them, and take Exceptions at nothing which he ſhould be pleaſed to order concerning them.

3. In the Fourth Chapter of his *Alcoran*, which is called the *Chapter of Women*, he forbids his *Muſſlemans* to marry with their *Mothers*, *their Mothers-in-law*, the *Wives of their Fathers*, their *Daughters*, the *Siſters of their Fathers*, the *Siſter of their Mothers*, the *Daughters of their Brothers*, the *Daughters of their Siſters*, their *Nurſes*, their *Foſter-ſiſters*, the *Mothers of their Wives*, the *Siſters of their Wives*, the *Daughters of their Wives by other Husbands*, the *Daughters of Women whom they have known*, and the *Wives of their Sons*, and the *married Wives of other Men*. And yet in the Thirty third Chapter he brings in *God* exempting him from this Law, and giving him an eſpecial Privilege to take to Wife the Daughters of his Brother, or the Daughters of his Siſter, and to go in to any other Woman whatſoever of the Believers, that ſhall be willing to proſtitute her ſelf unto him. But he there takes care to appropriate this Liberty ſo peculiarly to himſelf alone, that he excludes all others whatſoever from it. For it ſeems the Old *Lecher* feared his Luſt ſhould not be ſufficiently provided for, if any thing leſs than the whole Sex were allowed him for the gratifying of it; and therefore would endure no reſtraint or limitation upon himſelf herein, how ſtrictly

ſtrictly ſoever he lays it upon others. In the above mention'd *Law* he forbids the marrying of *the Wives of other Men*; and abundant Reaſon there is for it, that no Man ſhall be allow'd adulterouſly to take to Wife her that is at the ſame time the Wife of another; and yet he tranſgreſſed it in marrying the Wife of his Servant *Zeyd*. But to allay the Scandal and Offence which was taken at it, and to ſecure others from fearing the like Injury and Violence from him, he was content after that to lay a reſtraint upon himſelf to do ſo no more; and therefore brings in *God*, telling him in the ſame thirty third Chapter of his *Alcoran*, That it ſhall not be lawful for him for the future to take another Man's Wife, how much ſoever he may be taken with her Beauty.

As he was thus brutiſhly enſlaved to the love of Women, ſo was he as exceſſively jealous of thoſe whom he had taken to Wife. And therefore to deter them from what he feared (*u*) he threatens them with double the puniſhment of other Wives, both here and hereafter, in caſe they ſhould be falſe unto him. And when ſome of his Followers made too frequent reſort to his Houſe, and there entred into diſcourſe with ſome of his Wives, this gave him that Offence, that to prevent it for the future, out come, as from *God*, thoſe Verſes of the *Alcoran* (*w*) wherein he tells them, that they ſhould not enter into the Houſe of the Prophet without permiſſion; and that if invited to dine with him, they ſhould depart as ſoon as Dinner was over, and not enter into diſcourſe with his Wives; that although the *Prophet* be aſhamed to

(*u*) Alcoran, c. 33. (*w*) Alcoran, c. 33.

bid them be gone, yet *God* is not aſhamed to tell them the Truth. And in the ſame Chapter he forbids his Wives to ſpeak to any Man, unleſs with their Faces vailed. And this his Jealouſy proceeded ſo far, as to go beyond the Grave. For he could not bear that any one elſe ſhould have to do with his Wives, though after his Death; and therefore (*x*) ſtrictly forbids all his Followers ever to go in to any of them as long as they ſhould live. So that although all other Women when repudiated, or become Widows, had liberty to marry again, all his Wives were excluded from it. And therefore all thoſe whom he left at his Death (*y*) lived Widows ever after, although ſome of them were very young; as particularly *Ayeſha*, who was not then full twenty Years old, and lived above eight and forty Years after, which was in that hot Country looked upon as a very hard reſtraint put upon them.

In all theſe Inſtances I have mentioned, it appears how much he made his Impoſture ſerve his Luſt. And indeed, almoſt the whole of his *Alcoran* was (*z*) in like manner framed to anſwer ſome Purpoſe or other of his, according as occaſion required. If any new Thing were to be put on foot, any Objection againſt him or his Religion to be anſwered, any Difficulty to be ſolved, any Diſcontent among his People to be quieted, any Offence to be removed, or any thing elſe done for the Intereſt of his Deſigns, his conſtant recourſe was to the Angel *Gabriel* for a new *Revelation*; and out came ſome Addition to his *Alcoran* to ſerve his turn herein.

(*x*) Alcoran, c. 33. (*y*) Joannes Andreas, c. 7.
(*z*) Richardi Confutatio, c. 18.

So

So that the moſt of it was made on ſuch like Occaſions, to influence his Party to what he intended. And all his *Commentators* thus far acknowledge it, that they are on every Chapter very particular in aſſigning for what Cauſes and for whoſe Sakes it was ſent down from Heaven unto them. But hereby it came to paſs that abundance of Contradictions got into this Book. For as the Intereſt and the Deſign of the *Impoſtor* varied, ſo was he forced to make his pretended *Revelations* to vary alſo; which is a thing ſo well known to thoſe of his *Sect*, that they all acknowledge it; and therefore where the Contradictions are ſuch, as they cannot ſalve them, there they will have one of the contradicting places to be revoked. And they reckon in the whole *Alcoran*, (*a*) above an hundred and fifty Verſes which are thus *revoked*; which is the beſt ſhift they can make to ſalve the Contradictions and Inconſiſtencies of it. But thereby they do exceedingly betray the Unſteadineſs and Inconſtancy of him that was the Author of it.

In the beginning of his *Impoſture*, he ſeemed more inclined to the *Jews* than to the *Chriſtians*; and in the firſt forming of his new-invented Religion, followed the Pattern of theirs more than any other. But after his coming to *Medina*, he took that diſguſt againſt them, that he became their bitter and moſt irreconcilable Enemy ever after, and uſed them with greater Cruelty in his Wars, than any other he had to deal with.

But to the *Chriſtians* he ever carried himſelf with as much favour as could be expected from ſuch a

(*a*) Joannes Andreas, c. 2. Guadagnol, Tract. 2. cap. 7. ſect. 3.

Barbarian; and where-ever they fell under his Power, they had always good Terms from him. His general Rule, and which he laid as a ſtrict Obligation upon all his Followers, was to fight for the Propagation of his *Religion*. And (*b*) there were only two Conditions on which he granted Peace to any he had to do with; and theſe were either to come into his *Religion*, or ſubmit to be Tributaries unto him. They that did the former, were admitted into the ſame Privileges and Freedoms with the reſt of his Followers: But the latter had only the benefit of his Protection, as to their Goods and Perſons, and free Exerciſe of their Religion, without any other Privilege or Advantage whatſoever, for which every Man paid an Annual Tribute. But thoſe who would not come in, and make Peace with him on one of theſe two Conditions, were by his Law to be put to the Sword. And this *Law*, in every one of its Particulars, is ſtill obſerved in all *Mahometan* Countries, even to this Day. At firſt few ſubmitted to him, but ſuch as he forced by Conqueſt; but when his Power grew to be formidable, then Multitudes, both of *Chriſtians* and other *Religions*, flock'd to him for his Protection, and became his *Tributaries*. And there hath in this laſt Age been publiſh'd, firſt by *Sionita* at *Paris*, and after by *Fabricius* at *Roſtock*, a Writing in *Arabick*, which bears the Title of an *Ancient Capitulation* of the *Chriſtians* of the *Eaſt* with this *Impoſtor*, which is ſaid to have been laid up in the Monaſtery of *Mount Carmel* in *Paleſtine*,

(*b*) Alçoran, c. 4. c. 9, &c. Diſputatio Chriſtiani, c. 8. Richardi Confutatio, c. 1, 6, 7, & 10. Cantacuzeni, Orat. 1. Sect. 11.

and

and from thence brought into *France*, and repoſited in the *French* King's Library. But (*c*) *Grotius* rejects it as a *Forgery*; and good reaſon he had ſo to do. For it bears date in the fourth Year of the *Hegira*, when *Mahomet* was not yet in a condition to ſpeak in that Language which he is made to do in that Writing; nor was his Power then ſo formidable, as to move any to pray his Protection, he having not long before been overthrown and beaten at the Battle of *Ohud*; and at the time this *Inſtrument* bears date (which was the fourth Month of that Year) not fully recovered from that Blow; but in the loweſt Circumſtances he had at any time been ſince the taking the Sword for the propagating of his *Impoſture*; and there is another particular in it, which manifeſtly diſcovers the Forgery: It makes *Moawias*, the Son of *Abu Sophian*, to be the Secretary to the *Impoſtor*, who drew the *Inſtrument*; whereas it is certain, that *Moawias*, with his Father *Abu Sophian*, was then in Arms againſt him; and it was not till the taking of *Mecca*, which was Four Years after, that they came in unto him, and to ſave their Lives embraced the *Impoſture*. This *Inſtrument* is to be read in *Engliſh*, in the *Hiſtory of the Preſent State of the* Ottoman *Empire*, Book 2. Chap. 2.

However, this is certain, that the *Chriſtians* had better Terms from him, than any other of his *Tributaries*, and they enjoy them even to this Day; there being no *Mahometan* Country where their *Religion* is not eſteemed the beſt next their own, and the Profeſſors of it accordingly reſpected by them before the *Jews*, *Heathens*, or any other ſort of Men that differ from them.

(*c*) In Epiſt. ad Gallos.

As

As the *Impoſtor* allowed the *Old* and *New Teſtament*, ſo would he fain prove his Miſſion from both. The *Texts*, which are made uſe of for this purpoſe by thoſe who defend his Cauſe, are theſe following:

Deuteronomy, c. 33. v. 2. It is ſaid, *The Lord came from Sinai, and roſe up from Seir unto them; he ſhined forth from Mount Pharan, and he came with ten thouſand of Saints; from his right Hand went a fiery Law for them.* By which Words they will have (*d*) meant the coming down of the *Law* to *Moſes* on Mount *Sinai*; of the *Goſpel* to *Jeſus* at *Jeruſalem*, and of the *Alcoran* to *Mahomet* at *Mecca*. For, ſay they, *Seir* are the Mountains of *Jeruſalem* where *Jeſus* appeared, and *Pharan* the Mountains of *Mecca* where *Mahomet* appeared. But they are here much out in their Geography; for *Pharan* (*e*) is a City of *Arabia Petræa*, near the *Red-Sea*, towards the bottom of that *Gulph* not far from the Confines of *Egypt* and *Paleſtine*, above five hundred Miles diſtant from *Mecca*. It was formerly (*f*) an *Epiſcopal See* under the *Patriarch* of *Jeruſalem*, and famous for *Theodorus* (*g*) once Biſhop of it, who was the firſt that in his Writings publiſhed to the World the Opinion of the *Monothelites*. It is at this Day called (*h*) *Fara*. From hence the Deſarts lying from this City to the Borders of *Paleſtine*, are called the *Deſarts* or *Wilderneſs* of *Pharan*; and the

(*d*) Shareſtani Safiodinus, Pocockii Spec. Hiſt. Arab. p. 185. (*e*) Ptolemy. (*f*) Geographia Sacra Caroli à Sancto Paulo, p. 317. (*g*) Acta Concilii Laterani ſub Martino Papa. (*h*) Carolus à Sancto Paulo ubi ſupra. Geographia Nubienſis, Clim. 3. Part 5.

Mountains

Mountains lying in it, the *Mountains* of *Pharan*, in *Holy Scripture*, near which *Moſes* firſt began to repeat, and more clearly explain the *Law* to the *Children of Iſrael* before his Death; and to that refers the *Text* above-mentioned.

Pſal. 50. v. 2. We have it, *Out of Sion, the Perfection of Beauty, God hath ſhined.* Which the *Syriac Verſion* reads thus, *Out of Sion God hath ſhewed a Glorious Crown.* From whence ſome *Arabick* Tranſlations having expreſſed the two laſt Words by *Eclilan Mahmudan*, i. e. an *Honourable Crown*; by *Mahmudan*, they underſtand the Name of *Mahomet*, and ſo read the Verſe thus, *Out of Sion hath God ſhewed the Crown of* Mahomet.

Iſaiah, c. 21. v. 7. We read, *and he ſaw a Chariot with a couple of Horſemen, a Chariot of Aſſes, and a Chariot of Camels.* But the old *Latin Verſion* hath it, *Et vidit currum duorum Equitum, Aſcenſorem Aſini, & Aſcenſorem Cameli:* i. e. *And he ſaw a Chariot of two Horſemen, a Rider upon an Aſs, and a Rider upon a Camel.* Where by the Rider upon an *Aſs*, they underſtand *Jeſus Chriſt*, becauſe he did ſo ride to *Jeruſalem*; and by the Rider on the *Camel*, *Mahomet*, becauſe he was of the *Arabians*, who uſed to ride upon Camels.

Joh. 16. v. 7. Our *Saviour* tells his Diſciples, *If I go not away, the Comforter will not come unto you; but if I depart, I will ſend him unto you.* By the *Comforter*, the *Mahometans* will have their Prophet *Mahomet* to be here meant; and therefore among other Titles which they give him in their Language, one is *Paraclet*, (*i*) which is the *Greek* Word here uſed

(*i*) Al Jannabi, Pocockii Specim. Hiſt. Arab. p. 185.

in

in this Text for the Comforter, made *Arabick*. They alſo ſay, That the very Name of *Mahomet*, both here and in other Places of the *Goſpel*, was expreſly mentioned, but that the *Chriſtians* out of Malice have blotted it out, and corrupted thoſe Holy Writings; and that at *Paris* there is a (*k*) Copy of theſe *Goſpels* without theſe Corruptions, in which the Coming of *Mahomet* is foretold in ſeveral Places, with his Name expreſly mentioned in them. And ſome ſuch thing they had need to ſay, to juſtify the impudent Lye of this *Impoſtor*, who in the Sixty firſt Chapter of his *Alcoran*, entitled, *The Chapter of Battle*, hath theſe Words, *Remember that* Jeſus *the Son of* Mary *ſaid to the Children of* Iſrael, *I am the Meſſenger of God, he hath ſent me to confirm the* Old Teſtament, *and to declare unto you, That there ſhall come a Prophet after me, whoſe Name ſhall be* Mahomet.

There needs no Anſwer to confute theſe *Gloſſes*. The Abſurdity of them is ſufficiently expoſed, by barely relating them. And ſince they could find nothing elſe in all the Books of the *Old and New Teſtament* to wreſt to their purpoſe, but theſe Texts above mentioned, which are to every Man's apprehending ſo exceedingly wide of it; theſe ſhew at how vaſt a diſtance the true Word of God is from this *Impious Impoſture*, and how much it is in all its parts contrary thereto.

And thus far I have laid together as exactly and particularly as I could, out of the beſt *Authors* that

(*k*) Pocockii Specim. Hiſt. Arab. p. 186.

treat

treat of this *Impoſtor*, all that is credibly related of him, and thoſe Methods which he took for the framing and propagating that Impious *Forgery*, which he hath impoſed upon ſo large a part of Mankind as have been deluded thereinto. And what is my Deſign in the preſent publiſhing hereof, is ſhewn in the enſuing *Treatiſe*.

A

DISCOURSE

For the Vindicating of

CHRISTIANITY

FROM THE

Charge of *Impoſture.*

OFFER'D,

By way of LETTER,

To the Conſideration of the *DEISTS* of the Preſent Age.

By HUMPHREY PRIDEAUX, D. D. Dean of *NORWICH.*

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A

LETTER

TO THE

DEISTS, &c.

Gentlemen,

IF I am not miſtaken, the Reaſon you give for your Renouncing that Religion ye were Baptized into, and is the Religion of the Country in which ye were born, is, *That the Goſpel of Jeſus Chriſt is an Impoſture:* An Aſſertion that I tremble to repeat. But whether that *Goſpel* be right, or ye are in the right that deny it, will appear from the Conſideration of the Nature of an *Impoſture*, and from the Life of that moſt infamous *Impoſtor* (whom we, as well as you, acknowledge to be ſuch) which I have before given you the exact Picture of. And if you can find any one Lineament of it, any one Line of all its filthy Features in the

whole *Goſpel* of *Jeſus Chriſt*, I durſt ſay (ſo ſure I am of the contrary) that for the ſake hereof I will give you all you contend for, and yield you up the whole Cauſe. And therefore that we may throughly examine the Matter, I will lay down, in the firſt Place, What an *Impoſture* is; 2*dly*, What are inſeparable Marks and Characters of it; And 3*dly*, That none of theſe Marks can belong to the *Goſpel* of *Jeſus Chriſt*. And when I have done this, I hope I ſhall convince all ſuch of you, who have not totally abandon'd your ſelves to your Infidelity, That the *Goſpel* of *Jeſus Chriſt* is that Sacred Truth of *God*, which you are all bound to believe.

An *Impoſture*, taking the Word in the full Latitude of its Signification, may denote any *Lye* or *Cheat*, whereby one Man impoſeth upon another. But it is moſt frequently uſed to expreſs ſuch *Cheats* as are impos'd on us by thoſe who come with falſe *Characters* of themſelves, pretending to be what they are not, in order to delude and deceive. And when this *Character*, which is thus falſly aſſum'd, is no leſs than a pretended *Embaſſy* from Heaven, and under the Credit of it a New *Religion* is deliver'd to the World as coming from *God*, which is nothing elſe but a *Forgery*, invented by the firſt Propagators of it, to impoſe a Cheat upon Mankind, it amounts to be an *Impoſture* in that Senſe, in which you would have the *Goſpel* of *Jeſus Chriſt* to be ſuch. And in this Senſe it is to be underſtood in the Controverſy between us; ſo that the whole *Queſtion* which we are to examine into, is, Whether the *Chriſtian Religion* be a Truth really given unto us by *Divine Revelation* from *God* our *Creator*, or elſe a meer Human Invention, contrived by the firſt *Propagators* of it, to impoſe a Cheat upon Mankind. And when I have fully diſprov'd the latter

part

part of this *Queſtion*, That the *Chriſtian Religion* cannot be ſuch an Invention contriv'd to cheat and impoſe upon us, that will ſufficiently prove the former, that it muſt be that Divine Truth, which all we that are *Chriſtians* firmly believe it to be.

That it is poſſible ſuch a Cheat may be impoſed upon Men, cannot be deny'd. It is ſufficiently prov'd in the foregoing *Hiſtory*, which is a very full Inſtance of it; and I have laid it before you for this very Purpoſe, that you may therein ſee clearly delineated and diſplay'd in all its proper Colours, the whole Nature of the Thing, which you charge our *Holy Religion* with. All that I contend for, is, That if *Chriſtianity* be ſuch an *Impoſture* as we all acknowledge the *Religion* of *Mahomet* to be, it muſt be juſt ſuch another thing as that is, with all the ſame Marks, Characters and Properties of an *Impoſture* belonging thereto; and that if none of thoſe Marks, Characters, or Properties can be diſcovered in it, it muſt be a clear Eviction of the whole Charge, and manifeſtly prove, That our *Holy Religion* cannot be that Thing which you would have it be. For our only way of knowing Things, is by their Marks and Properties; and it is by them only that we can diſcover what the Nature of them is. It is only by the Marks and Properties of a Man, that we know a Man from another Living Creature, for we cannot ſee the Eſſences of Things. And ſo it muſt be only by the Marks and Properties of an *Impoſture*, that we can know an *Impoſture* from that which is a real Truth, when atteſted unto us. And as where we find none of the Marks and Properties of a Man, we aſſuredly know that cannot be a Man, how much ſoever any one may tell us that it is: So where we find none of the Marks and Properties of an *Im-*

poſture, we may aſſuredly know that cannot be an *Impoſture*, how much ſoever you, or any other like you, may aſſert it ſo to be.

Now the *Marks* and *Characters* which I look on to be inſeparable from every ſuch *Impoſture*, are theſe following: 1. That it muſt always have for its end ſome carnal Intereſt. 2. That it can have none but wicked Men for the Authors of it. 3. That both theſe muſt neceſſarily appear in the very Contexture of the *Impoſture* it ſelf. 4. That it can never be ſo fram'd, but that it muſt contain ſome palpable Falſities, which will diſcover the Falſity of all the reſt. 5. That where-ever it is firſt propagated, it muſt be done by Craft and Fraud. 6. That when entruſted with many Conſpirators, it can never be long conceal'd. And, 7. That it can never be eſtabliſh'd, unleſs back'd with Force and Violence. That all theſe muſt belong to every *Impoſture*, and all particularly did ſo to *Mahometiſm*; and that none of them can be charged upon *Chriſtianity*, is what I ſhall now proceed to ſhew you: Of each of them in their Order.

SECT. I.

I. That every *Impoſture* muſt have for its end ſome carnal Intereſt, is a thing ſo plain and evident, that I ſuppoſe it will not need much Proof. For to impoſe a Cheat upon Mankind, and in a Matter of that great Importance, as all that have any Religion, hold that to be, is a thing of that Difficulty to compaſs, and of that Danger to attempt, that it cannot be conceiv'd, why any one ſhould put himſelf upon ſuch a Deſign, that doth not propoſe ſome very valuable Advantage to himſelf in the Succeſs. To cheat one Man is not always ſo eaſy a Matter, nor is it without its Miſ-

chiefs

chiefs and Inconveniencies in the Diſcovery. But to enterprize a Cheat upon all Mankind, and in a thing of that Importance, as the introducing of a new *Religion*, and the aboliſhing of the Old one, (to which ſo many both by Cuſtom and Education will be always zealouſly affected, be it what it will) muſt be an Undertaking of the greateſt Difficulty and Hazard imaginable. For whoever engageth himſelf in ſuch a Plot of *Impoſture*, muſt unavoidably meet with many ſtrong Oppoſitions to ſtruggle with in the Management of it, which will continually put his Thoughts upon the Rack, to find out Devices to ſurmount them, and his Body to inceſſant Pains and Labour to bring them into Execution; and for the effecting hereof, he muſt have ſome Confidents to aſſiſt him, ſome to help forward the Deſign, whom he muſt truſt with the Secret of it, and the more he hath of ſuch, the more he hazards all to a Diſcovery. And all this while his Mind will be fill'd with anxious Cares, and his Thoughts diſtracted with many uneaſy and affrighting Apprehenſions (as is uſual with Men on wicked Deſigns) about the Succeſs, and every Failure will expoſe him to that terrible Revenge from thoſe he attempts to delude, as ſuch a Villany, whenever detected, moſt juſtly deſerves. This was *Mahomet*'s Caſe all the while he was propagating his *Impoſture* at *Mecca*, and ſo it muſt be of every other ſuch *Impoſtor* alſo. And when a Man puts himſelf upon all this, the Nature of the Thing manifeſtly leads us to conclude, he muſt propoſe ſomething to himſelf hereby, which may make him amends for all in the reſult. For when ſo much is put to hazard, Men do not uſe to do it for nothing. There muſt always be ſome great Intereſt in the Bottom of ſuch a Deſign, ſomething that the Undertaker

values at a more than ordinary Rate, to make him engage in ſo exceeding difficult and dangerous an Enterprize. For where-ever the Venture is great, it muſt be taken for granted there is an End propoſed, which in the Eſtimation of the Venturer, is equivalent thereto. What it was that put *Mahomet* on his *Impoſture*, the foregoing *Hiſtory* of his Life ſufficiently ſhews; it was his Ambition and his Luſt. To have the Sovereignty over his Country, to gratify his Ambition; and as many Women as he pleaſed to ſatiate his Luſt, was what he aim'd at; and to gain himſelf a Party for the compaſſing of this, was the grand Deſign of that new *Religion* which he invented, and the whole end and Reaſon of his impoſing it on thoſe he deluded thereinto. And whoever purſues the like Method, muſt certainly have ſome ſuch End in it; it being totally incredible that any one ſhould take upon him the Trouble, Fatigue, and Danger of carrying on ſuch a Cheat only for cheating ſake. But here we challenge all the Enemies of that *holy Religion* which we profeſs, to find out any thing like this in the *Goſpel* of *Jeſus Chriſt*, any thing that ſavours of worldly Intereſt, either in him the firſt *Founder* of our *Faith*, or in any of his *holy Apoſtles*, who were the firſt *Propagators* of it. *Vaninus*, one of the moſt zealous Champions of Impiety that ever appear'd againſt the *Chriſtian* Cauſe (for he dy'd a Martyr for it) hath attempted this: But after the moſt accurate and diligent Search which ſo keen an Adverſary could make, he was forc'd to give up the Point; and plainly acknowledge, that in the whole Series of the *Hiſtory* and Actions of our *Saviour*, he could not find any thing that he could charge with ſecular Intereſt or Deſign to blaſt him or his *Religion* with. And if you will renew the

ſame Attempt, tho' you extend the Enquiry much farther, even to his *Apoſtles*, and all the reſt of his *Diſciples*, who firſt preached this *holy Religion* to the *World*, and take in to your Aſſiſtance all the Enemies of it; after the ſtricteſt Scrutiny that you can make, you will never have any better Succeſs herein.

For had our *Saviour*'s Deſign been to ſeduce the People for his own Intereſt, he muſt have taken the ſame Courſe that other Seducers do. He muſt have flatter'd them in their Humours, and form'd his Doctrines to their Fancies; courted thoſe that were in greateſt Authority and Eſteem with them, and made it his Buſineſs moſtly to preach againſt and decry thoſe who were leaſt in their Favour, and ſtudy'd and practis'd all other ſuch Arts of Popularity, whereby he might beſt inſinuate into their good liking, and gain that Intereſt with them, as might be ſufficient to ſerve his Purpoſe, and obtain the End propos'd. Theſe were the Methods whereby *Mahomet* firſt propagated his *Impoſture*, and theſe are they which all others muſt take, whoſe Purpoſe it is to deceive the People. But our *Saviour* in every particular acted contrary hereto; which ſufficiently proves that he had no ſuch Deſign to compaſs. For he freely preached againſt whatever he found blamable in the People, ſpared not their beloved Errors, or fram'd his Doctrines to indulge them in any one evil Practice, how predominant ſoever amongſt them, and was ſo far from courting thoſe in the greateſt Authority and Eſteem with them, that he was moſt ſharp and bitter againſt them above all others, whom they moſt Idoliz'd, I mean the *Scribes* and *Phariſees*: For he, on all Occaſions, detected their *Hypocriſies*, and laid

open their evil Practices, and in the ſevereſt Manner rebuk'd and condemn'd them for their Iniquity therein, even to the preferring and juſtifying before them the wicked *Publicans*, who for their Exactions and Oppreſſions upon the People in their gathering the publick *Taxes*, were held among them the moſt hated of Men, and the worſt of Sinners. And therefore, tho' his *Miracles* often drew their Admiration and their Applauſe on the one hand, his Doctrines and his Preachings as faſt alienated them from him on the other; ſo that thoſe very ſame Men, who, for the ſake of the former, follow'd him often in Multitudes, and were ready to acknowledge him to be the Meſſias, were as violently ſet againſt him at other Times, for the ſake of the latter, and at laſt crucified him on the account thereof. And is it poſſible to conceive that he who took all thoſe Courſes ſo contrary to the Humour of the People, without regarding how much they tended to exaſperate them againſt him, ſhould have any Intereſt or Deſign of his own to ſerve himſelf of them?

When our *Saviour* took upon him to be the *Meſſias* that was promis'd, had he done it only as an *Impoſtor*, to promote a Secular Intereſt and Deſign of his own, he would certainly have aſſum'd that Character according to thoſe Notions in which the *Jews* expected him. For in this Caſe the Expectation of the People muſt have been the grand Motive to the *Impoſture*, and their looking for ſuch a *Meſſias* to come, the main inducing Reaſon of his putting himſelf thereon; and therefore to be ſure, had he been an *Impoſtor*, he would have offer'd himſelf to them no otherwiſe than juſt ſuch a *Meſſias* as their Notions of him would have him to be; and there are two ſpecial Reaſons which in this

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Caſe would have determin'd him hereto. 1. Becauſe thoſe Notions offer'd to him the higheſt ſecular Intereſt that could be attained unto: And, 2. Becauſe the ſuiting of his Pretenſions exactly according to them, would have been the readieſt and moſt likely way for him to carry the Intereſt, whatever it was, which you may ſuppoſe him to have aim'd at.

And, firſt, the Notions which the *Jews* had of the *Meſſias*, offer'd him the higheſt ſecular Intereſt that could be attain'd unto; and therefore to be ſure, when he took upon him to be that *Meſſias*, had he done it only as an *Impoſtor*, for a ſecular Intereſt, he would have laid hold of that Intereſt offer'd, and under the Character which he aſſum'd, moſt certainly have claimed all that which according to thoſe Notions the *Meſſias* was to have. For this was nothing leſs than a moſt glorious ſecular Kingdom; the Expectations of the *Jews* being then concerning this Matter the ſame, as they have ever ſince continued amongſt them; that the *Meſſias* * was to be a ſecular Prince, who was to deliver them from their Enemies, and reſtore the Kingdom of *David* at *Jeruſalem*, and there reign in great Glory and Splendor over the whole Houſe of *Iſrael*. And what greater or more deſirable Intereſt can this World afford, than ſuch a State of Advancement? And what is there that is more

* *The* Meſſias *ſhall come and reſtore the Kingdom of the Houſe of* David *to the antient State of its former Dominion, and ſhall rebuild the Temple, and gather together the diſperſed of* Iſrael; *and then ſhall be re-eſtabliſhed the Legal Rites and Conſtitutions, as in former Times; and Sacrifices ſhall be offer'd, and the Sabbatical Years and Jubilees obſerv'd, according to every Precept deliver'd in the Law.* Maimonides in Yad Hachazekah in Tract. de Regibus & Bellis eorum, cap. 11. ſect. 1.

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valu'd and eſteem'd in the Opinion of all Mankind, than the Attainment thereof? And at that Time when our *Saviour* firſt appear'd on his *Miſſion*, there was the moſt favourable Juncture that could offer it ſelf, for his ſetting up for all this: For then the People of the *Jews* being fallen under the Yoke of the *Roman* Government, and alſo grown very impatient under it, entertain'd a general Expectation of the ſpeedy Coming of the *Meſſias*, under that Character of a *Temporal Prince*, which they had conceited of him, to deliver them from this Bondage, and by conquering thoſe who ſubjected them thereto, again reſtore the *Kingdom* of *Iſrael*. And theſe Hopes had then taken Poſſeſſion of their Minds, and they were all ſo full of them, that every one ſtood in a manner ready and prepar'd to join with him, whoſoever ſhould take upon him to be the Perſon, as ſufficiently appeareth not only from † the *Scriptures*, but alſo from the *Hiſtory* which (*) *Joſephus*

† *Mark* 15. *v.* 43. *Luke* 2. *v.* 38, *&c.* 24. *v.* 31. *Acts* 1. *v.* 6. From all which Places compared together, it appears that there was among the *Jews*, in the Time of our *Saviour*, a general Expectation of the ſpeedy Coming of the *Meſſias*, and that their Notion was of a Temporal Deliverance and a Temporal Reſtoration of the Kingdom of *Iſrael* to be effected by him. And this Expectation was it which made the Multitude ſo ready to join themſelves to *Theudas*, and after to *Judas* of *Galilee*, of whom mention is made *Acts* 5. *v.* 36, 37. and after that to an *Egyptian Jew*, *Acts* 21. *v.* 38. on their pretending to be the Perſons from whom this Deliverance was expected.

(*) *Joſephus* not only makes mention of *Theudas*, and *Judas* of *Galilee*, and the *Egyptian*, of whom we have an account in Scripture, *Antiq. lib.* 20. *c.* 2, & 6. but alſo of ſeveral others, who on the ſame Pretences found the Multitude ready to join themſelves unto them, *Antiq. lib.* 20. *c.* 6, & 7. & *de Bello Judaico*, *l.* 7. *c.* 31. As did alſo *Barchosbas* in the Reign of *Adri-*

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Joſephus wrote of thoſe Times. And therefore had our *Saviour*, by taking upon him to be the *Meſſias*, aim'd only, as an *Impoſtor*, at a ſecular Intereſt, What Reaſon can be given, why he ſhould not with the Name of the *Meſſias*, have alſo claimed this grand Intereſt of a *Kingdom*, which, according to the Opinion of all thoſe who expected a *Meſſias*, belong'd thereto? Or why he ſhould not in ſo favourable a Juncture, as was then offer'd for it, have poſſeſſed himſelf thereof? But he was ſo far from doing either of theſe, that he wav'd both, and not only omitted this Opportunity of poſſeſſing himſelf of this *Kingdom*, but alſo renounc'd and diſclaim'd the whole thereof. For inſtead of laying any Pretence to it, he ſet himſelf to confute thoſe very Notions which gave it unto him, and to convince the People that they were miſtaken in them, and thereby overthrew all that which offered unto him the higheſt Secular Intereſt which the Men of this World uſe to aim at. And not only ſo, but advanc'd in the ſtead of thoſe Errors, ſuch Doctrines concerning the *Meſſias* as were not only without all

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an the *Roman* Emperor. And what *Maimonides* delivers of the Doctrine of the *Jews* concerning this Matter, might give any Man an Handle to offer at it. For, ſaith he, the *Meſſias* is not to be known by Signs or Wonders (for he is to work none) but only by Conqueſt. And therefore his Words are; *If there ariſeth a King of the Houſe of* David *who is ſtudious of the Law, and diligent in obſerving the Precepts of it, as was* David *his Father; that is, not only of the Law, which is written, but of the Oral alſo, and inclineth all* Iſrael *to walk therein, and repairs the Breaches, and fights the Battles of the Lord, this Perſon may be preſum'd to be the* Meſſias. *But if he proſpers in what he undertakes, and ſubdues all the neighbouring Nations round about him, and re-builds the Sanctuary in its former Place, and gathers together the diſperſed of* Iſrael, *then he is for certain the* Meſſias. Maimonides in Yad Hachazekah Tract. de Regibus & Bellis eorum, c. 11. ſect. 4.

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manner of Worldly Intereſt in them, but all levell'd directly oppoſite thereto. For he taught them, that the *Kingdom* of the *Meſſias* was not a *Temporal*, but a *Spiritual Kingdom*; that he was not to be a Judge and a Ruler over them in the Secular Affairs of this World, and the Pomp and Glory thereof, but to govern and direct their Hearts within by the Power of his Holy Spirit, in order to conform them to that Law of Righteouſneſs, which might fit them to reign with him in the Kingdom of Everlaſting Glory hereafter. And therefore when the *Jews*, being convinc'd by his wonderful Works that he was the *Meſſias*, would have taken him by Force and made him their *King*, he withdrew from among them to diſappoint the Deſign. And when interrogated by *Pilate*, he told him his *Kingdom* was not of this World. And had he aim'd at any ſuch Thing, he would never have taught ſuch Doctrines of himſelf, which ſo directly overthrew all that which gave him the moſt favourable Advantage of attaining thereto. Had he offer'd at more of this World's Intereſt, than the *Notions* of the *Jews* inveſted him with (if it were poſſible more could be had than thoſe gave their *Meſſias*) or if he had join'd thereto the Enjoyment of carnal Pleaſure, as *Mahomet* did, there might then have been ſome ground of charging him of differing from thoſe *Notions* for the ſerving of his own Intereſt; but when the Change was on the quite contrary hand, and inſtead of being that reigning and glorious *Meſſias*, amidſt the higheſt Pomp and Splendor of this World, as the *Jews* would have had him to be, he declar'd himſelf only for ſuch a *Kingdom* as had nothing of this World in it, and whoſe greateſt Perfection lay in its greateſt Oppoſition thereto; he that will ſay that there

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was any thing of this World in his thus ſtripping himſelf of all the Pomp and Glory of it, or that there could be any Deſign of Intereſt for himſelf, where all manner of Self-Intereſt is thus renounc'd, muſt reconcile Contradictions, and make the Nature of one Extreme to conſiſt in the other, which is moſt directly oppoſite thereto. Had he, when he took upon him to be the *Meſſias*, done it only for a Worldly Intereſt, this great Intereſt of Reigning ſo obviouſly offer'd it ſelf unto him under that Character, that it cannot be conceiv'd how he ſhould ever have avoided it. The Power, and Glory, and Riches of a Kingdom, are too great Baits of Allurement to the worldly-minded Man, ever to be refus'd by ſuch a one, after he had aſſum'd that Character, which, in the generally receiv'd Notion of it, inveſted him with them. Or can it be imagin'd, ſince theſe are the only Things which could make that Character at all deſirable to an *Impoſtor*, why any Man ſhould run the great Hazard and Trouble of being ſuch in the aſſuming of it, but for the ſake of them? All thoſe falſe *Chriſts*, who have been real *Impoſtors*, and have in ſeveral Ages ſtarted up to delude the World with this Pretence, have ever with the Name of the *Meſſias*, claim'd alſo this *Kingdom*, which the *Jews* aſcribed thereto; and that, in every ſuch Scene of Deceit which hath open'd in the World, hath always appear'd to have been the Bait, which allur'd thoſe Wretches to act that Part therein. And had our *Saviour* been ſuch a one as they, he muſt certainly have taken the ſame Courſe. For to do otherwiſe, would have been to do the Wickedneſs without the Temptation, and to run the Hazard without that which was to reward the Succeſs. But he having been ſo far herefrom, that he did not only renounce

nounce this Kingdom, but all manner of other worldly Intereſt whatever; this plainly ſhews he could have no Deſign upon this World by that *Miſſion* which he undertook, or had any other Reaſon for his entring on it as the *Meſſias*, but that he was really that Perſon, whom *God*, by his Holy *Prophets*, had ſo often promis'd, and at length, in the Fulneſs of Time, accordingly ſent to bring Life and Salvation unto us.

2. Had our *Saviour*, when he took upon him to be the *Meſſias*, done it only as an *Impoſtor*, for a Secular Intereſt, he would have aſſum'd that Character according to thoſe Notions in which the *Jews* expected him, becauſe this would have been the readieſt and moſt likely way for him to carry that Intereſt, whatever you may ſuppoſe it to be. For the eager Expectations of that People being then for ſuch a reigning *Meſſias*, as they had drawn a Picture of in their own Fancies, his only way to have gotten them to own and receive him for the *Meſſias*, was for him exactly to have humour'd them herein, and propoſed himſelf to them juſt ſuch a one as they would have had him to be. And had his Intent been only to ſeduce them under that Character, in order to ſerve himſelf of them for a Secular Intereſt, this Method is that which is ſo obviouſly neceſſary in ſuch a Caſe, that it could not have been avoided. For to do otherwiſe would evidently have been to put the Matter in a moſt certain Method totally to miſcarry, and make the whole Deſign impracticable. To come to them as their *Meſſias*, under a Character totally differing from that in which they expected him, would be ſufficient to make them, for that very Reaſon, never to receive him. Altho' Humility, and the debaſing of a Man's ſelf, may, in other Caſes, be a

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Means to court Popularity, and procure the Favour of the People, it could never have ſerv'd in this; nor would our *Saviour*'s taking upon him the Character of the *Meſſias*, ſo vaſtly lower as to this World, than the general Opinion then gave it unto him, have been of any ſtead to him in order thereto; but quite the contrary. For the *Jews* had then fram'd their Notions of the *Meſſias* they expected, for their own Sakes rather than his; ſuitable to thoſe Worldly Intereſts they were moſt in love with, and thoſe Notions went current through the whole Nation, as the true and exact Deſcription of him, by which he was to be known at his coming. And therefore for any one to propoſe himſelf to them, as the *Meſſias*, under a Character totally diſagreeing herefrom, would have been the readieſt way for him to be told, that he was not therefore the Man; and this, inſtead of being a Means to ſeduce them to him, become ſuch a Reaſon for their rejecting him, as no Art of *Impoſture* would ever have been able to maſter. And this, indeed, prov'd the main Cauſe, that, notwithſtanding our *Saviour*'s Miracles, the *Jews*, who daily ſaw them, were ſtill harden'd in their Averſion againſt him; and it continues with them to this Day the grand Stumbling-block of Infidelity, which they cannot get over. For they look for a *Meſſias*, that was to ſubdue their Enemies, and deliver them from the Slavery of the *Romans*, and by the Eſtabliſhment of a *Temporal Kingdom* over them, advance the State of their *Nation* to the higheſt Proſperity, and their *Law* to the higheſt Perfection of Obſervance, which both were capable of. But he propoſed himſelf unto them as a *Meſſias*, who had nothing to do with this World, or any of the Intereſts of it; and inſtead of the

Temporal

Temporal Kingdom they expected, claim'd only a *Spiritual*; and inſtead of the outward Rites and Ceremonies of the *Moſaical Law*, which were all fulfill'd and done away in him, taught them only to worſhip *God* in Spirit and in Truth. And what could more diſpleaſe and alienate from him, Men ſo eager upon this World, and the Glory and Riches of it, than thus, inſtead of Conqueſt over Enemies, Extent of Power, and a moſt flouriſhing State of Proſperity, which they dreamt of, to preach to them of Mortification, Repentance, Self-denial, and thoſe other *Chriſtian* Virtues, in the Increaſe of which the true Proſperity of *Chriſt*'s *Kingdom* only conſiſts; and inſtead of their *Temple*, and the outward Pomp and Splendor of the Worſhip there perform'd, which they ſo much valu'd themſelves upon, and ſo zealouſly affected, thus to propoſe to them the worſhipping of *God* without all this, only in that Spiritual Manner, which, under the numerous Rites of the *Moſaical Law*, they had not been accuſtomed to have any great Regard unto? For this was to baulk them of the Hopes they moſt delighted in, and put a Baffle upon them in thoſe eager Expectations and moſt earneſt Deſires, which their Hearts had long dwelt upon. And how ill they were able to brook this, will appear by this Inſtance in the Goſpel *, That thoſe very ſame Men, who, on the ſeeing of his Miracles, were ſo firmly convinc'd of his being the *Meſſias*, that they would forthwith have taken him by force, and declar'd him their King; the next day after, on his preaching to them of Spiritual Things, and offering thereby to withdraw their Minds from the periſhable Things of this World, to fix them on thoſe which endure to everlaſting Life, murmur'd againſt

* *John 6.*

againſt him, and would no more endure him. For their Hearts were after a *Meſſias* that ſhould Found them a *Temporal Kingdom*, and make them great and glorious, and powerful therein; and to ſet up a *Spiritual Kingdom* inſtead hereof, was not only to deprive himſelf of the Grandeur of the other, but them alſo of the Portion which they expected therein. And no one certainly that intended a Worldly Intereſt by ſuch an Undertaking, would ever have projected it in ſuch a Method as this, which was ſo totally inconſiſtent with it. For this would be to renounce in the very Act the End which he propoſed, and make the Attainment of it impracticable by the very means whereby he purſu'd it; it would be to wave the higheſt in this World, to purſue after another, which no one can imagine what, and thereby totally alienate thoſe from him, by whom alone he could hope in ſuch a Deſign as this to attain any at all. And therefore had a worldly End and a worldly Intereſt been all that our *Saviour* aim'd at, in his taking upon him to be the *Meſſias*, whom the *Jews* expected, he would never ſo much contrary to that Intereſt, and ſo much contrary to that moſt obvious means of carrying on ſuch a Deſign, have aſſum'd that Character in a manner ſo much differing from that under which they expected him: Or could he by ſuch a Method of Procedure ever have made any thing of the Attempt among them, had he not on his ſide the Power of God, as well as his Miſſion, to make him ſucceſsful therein?

Had his Buſineſs only been to deceive the People for the advancing of ſome ſecular Intereſt of his own, he would never have attempted it in ſo unlikely a way of ſucceeding, as that of aboliſhing the *Moſaical Law*, to which the whole Nation of

the *Jews* were then ſo zealouſly addicted, that they could not bear the leaſt Word which might ſeem to derogate either from the Excellency which they conceiv'd of it, or that Opinion which they then had, and ſtill retain, that it was to be immutably obſerv'd by them to the end of the World. The Caſe of *Mahomet* with his Men of *Mecca* was quite otherwiſe, he found no ſuch Zeal in them for their old *Religion* to ſtruggle with; they themſelves were then grown ſo weary of it, that the Generality of them had in a manner totally exchanged it for no *Religion* at all, at the Time that *Mahomet* firſt began to propagate his *Impoſture* among them; they having then for the moſt part given themſelves up to the Opinions of the *Zendikees*, who in the ſame manner as the *Epicureans* among the *Greeks*, and too many now a-days among us, acknowledg'd the Being of a *God*, but denying his Providence, the Immortality of the Soul, and a Future State, did at the ſame Time deny all manner of Neceſſity of paying any Worſhip unto him. And no Wonder then, if ſuch Men, who plac'd their All in this World, were eaſily brought over to a *Sect*, whoſe chief Aim was at worldly Proſperity and worldly Pleaſure in the *Religion* which they profeſs'd. This *Mahomet* was well enough aware of, before he ſtarted his new *Religion* among them; and it ſeems to have been the greateſt Encouragement which emboldn'd him to venture on that Attempt. However, ſince they ſtill retain'd the outward Form of their *Religion* after they had deſerted the Subſtance of it, he found even from hence that Oppoſition to his Deſign, that to make it go down, he was forc'd to retain all thoſe Rites and Ceremonies in his new *Religion*, which they had been afore us'd to in their old; and in order hereto, he choſe to make

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ſome dangerous Alterations in his firſt Eſtabliſhments, as particularly in that of the *Kebla*, rather than ruffle his *Arabians* by aboliſhing what he found them through long Uſage and Cuſtom any way addicted to. For his Buſineſs being to deceive the People, his Care was to offer at nothing which might be difficult to go down with them; and ſo muſt it be of every other Deceiver who takes upon him to act the like Part. But in every particular it was quite otherwiſe with our *Saviour*, and thoſe whom he firſt preached his Goſpel unto. For the *Jews* having undergone ſeveral terrible Scourges from the Hand of *God* for the Neglect of that Law which he had given them, were from their former too much Diſregard of it, then grown into the contrary Extreme of being with exceeding Superſtition and Bigotry too much devoted to it. They then look'd on it with the ſame Veneration as they ſtill do, to be an immutable Law never to be alter'd, That the *Meſſias* himſelf at his coming ſhould not make the leaſt Change therein, but that the Glory of his Kingdom ſhould chiefly conſiſt in the Perfection of its Obſervance, and the exact Performance of the Worſhip it preſcrib'd; and for any one to advance any Doctrine contrary hereto, was reckon'd no leſs than * *Blaſphemy* among them. And therefore had our *Saviour* only conſulted Fleſh and Blood in the *Miſſion* which he undertook, had he had no other Deſign therein than a ſecular Intereſt and a worldly End, he would never have oppos'd himſelf againſt the violent Current of ſuch predominant Opinions, as he found then reigning among them whom he firſt preach'd his *Goſpel* unto, or ever durſt have offer'd at the Abolition of that *Law* which they were ſo violently bigotted unto.

* *Acts 6. v.* 13.

Had he come to deceive them as a *Seducer*, the very Nature of the thing muſt neceſſarily have directed him to a quite contrary Method, that is, to ſooth and collogue with them whom he came to impoſe upon; to have contradicted no Opinion they were violent for, nor oppos'd any Doctrine which they were zealouſly affected to, but to have ſtudy'd their Humours and learn'd their Notions, and ſo fram'd and ſuited all his Doctrines according thereto, as might beſt take to draw them over to the End deſign'd. To have done otherwiſe would have been to ſet Prieſt and People againſt him, as an Enemy to their *Religion*, and a Blaſphemer of their *Law*. And as our *Saviour* found it ſo in the Reſult, ſo it muſt have been obvious to any one in his Caſe to have foreſeen it from the Beginning. And therefore ſince notwithſtanding this, he took this Method, ſo contrary to the whole End and Deſign of one that intends a Cheat upon the People; and without having any Regard to that Zeal with which the *Jews* were then ſo violently bigotted to their *Law*, or that Rage of Reſentment which they were ready to expreſs againſt whatſoever in the leaſt ſhould derogate from it, did boldly preach unto them ſuch Doctrines as totally diſannull'd it; this manifeſtly proves he could have no Intereſt of his own to ſerve upon them in this Undertaking, nor that he had any other Reaſon for his Entring on it, but that he was ſent of *God* ſo to do.

The grand and fundamental Doctrine of the *Religion* which *Jeſus Chriſt* left his *Church*, was that of his Death and Paſſion, whereby he made Atonement for our Sins, and deliver'd us from the Puniſhment which was due unto us for them. By this means only he propos'd to ſave us, that is, from Sin,

Sin, the Devil, and Eternal Death; and by this Conflict only did he undertake to ſubdue theſe our Enemies for us, and on that Conqueſt to found us a *Kingdom*, which ſhould make us Holy and Righteous here, and for ever Bleſſed with him in Glory hereafter. This was the whole End and Purpoſe of our *Saviour*'s Miſſion; this he frequently foretold to his *Diſciples*, and on this was founded the whole *Religion* which he taught them. And can any one ſay he could have a Deſign of ſecular Intereſt for himſelf in ſuch a *Religion* as this, which could have no Being but by his dying for it, or any Reaſon for its Eſtabliſhment among Men, till he had laid down his Life for the compleating of it? To ſay there was any thing of worldly Intereſt in this, would be to charge it on his Croſs, and place it in that bitter and ignominious Death which he underwent thereon. Men ſometimes put their Lives to great Hazard for the Intereſts of this World, but for a Man purpoſely to deſign Death for ſuch an End, and part with this World in ſuch a manner as *Chriſt* did, for the ſake of any thing that this World hath, is a thing which was never yet heard of, and is in it ſelf ſo contrary to the moſt obvious Dictates both of Reaſon and Nature, that no one can be ſo abſurd as to imagine it poſſible for any Man ſo to do.

But that which I know you will ſay in this Caſe, is, That it was not *Chriſt* himſelf, but his Diſciples after his Death that made this a Part of his *Religion*; That he intended no ſuch thing in the Undertaking he enter'd on, that it ſhould end in his Death, and be compleated by his Crucifixion; but that this happening unto him, thoſe who kept up his Party, and propagated his Religion after him, foiſted this thereinto, to ſalve the Ignominy

of his Death, and ſerve themſelves of it, for the better carrying on of their Deſigns thereby. And if ſo, then the *Impoſture* muſt be ſhifted from him to his Diſciples. And in this Caſe the ſame Enquiry muſt ſtill be made, What Advantage could they propoſe to themſelves here-from? For if *Chriſt*'s having no Self-deſign or worldly Intereſt in the *Religion* which he taught, be of any Force to acquit him of being guilty of *Impoſture* therein (as it muſt with every Man of unprejudiced Reaſon) it muſt alſo be of force to acquit them of the ſame Charge who propagated it after him. And what worldly Intereſt is it which they could poſſibly have in this Matter? If you ſay *Empire*, how improbable is it, that a few poor *Fiſhermen*, without any manner of Foundation either of Power, Riches, or Intereſt with others, for the carrying on of ſuch a Deſign, ſhould ever frame in their Thoughts the leaſt Imagination tending thereto, eſpecially at that Time when the *Roman Empire*, being in its utmoſt Heighth and Vigour, had the major part of the then known World united under its Command, to cruſh the greateſt Attempts of this Nature, which might be made againſt it? If Riches and Honour be alledg'd as their End, I muſt deſire you to tell me how this could be a Means to gain them? or whether any one of them ever attained to either thereby? If we examine into the Accounts which we have of their Lives and Actions, we ſhall find them journeying about the World from Place to Place in great Poverty, and under all the Difficulties and Preſſures of it, to diſcharge that *Apoſtleſhip* which was committed unto them, and in every Place where they came, to be loaded with Contempt, Oppreſſion, and Perſecution for the ſake of that *Religion* which they taught. Had Riches and

Honour

Honour been the End propos'd for all this, certainly after having experienc'd, by the ill Succeſs, how improper Means they had taken in order thereto, ſome of them would have deſiſted from the Enterprize, and no longer have purſu'd a Deſign which could not anſwer its End. But you cannot bring us an Inſtance of any one of them that did this. No, they ſtill went on in the Work which they had undertaken, and without being wearied by the Poverty they labour'd under, or in the leaſt diſcouraged by that Contempt, Scorn, and Perſecution which they every where met with, all conſtantly perſever'd to preach that *Goſpel* which they had receiv'd, even to their Lives end; and not only ſo, but moſt of them laid down their Lives for the ſake thereof; which they would never have done, if they had not for their *Miniſtry* a much higher Reaſon than all the Honour and Riches of this World could ever amount unto. All that can be ſaid of any worldly Intereſt for them in their preaching up that *Religion* which they propagated, is, That they were thereby made Heads of the Party which they drew over thereto. But alas, what Advantage could this be unto them to be thus made Heads of a contemn'd, oppreſs'd, and perſecuted Party of Men, who were every where ſought out for Bonds, Impriſonments and Death? To head ſuch a Party, what is it but to expoſe a Man's ſelf to the greater Danger, and ſet himſelf up to receive the firſt Strokes of every Perſecution which was levell'd againſt it? For in this Caſe, thoſe who head the Party are moſt ſought after, and the Ringleaders of it are ever made the firſt and the moſt ſignal Examples of every Severity which is deſign'd for its Oppreſſion. And this was all that the *Apoſtles* got by heading that Party which they convert-

ed to the *Chriſtian Religion*; and what of worldly Intereſt could be found therein? If the heading of a Party be of any Advantage to a Man, it muſt be then only when it brings him Honour, or Power, or Riches, or ſome other worldly Enjoyment. But to head ſuch a Party as the firſt *Chriſtians* were, could bring none of theſe therewith; but, on the contrary, Poverty, Contempt, Oppreſſions, and Perſecutions, were all the Fruits, as to this World, which the *Apoſtles* of our *Saviour* reaped thereby. And certainly on theſe Terms to head a Party, could never have been the Reaſon to make them enter on that Undertaking; or if it had, they could never under ſuch Diſcouragements have long continued therein.

SECT. II.

II. And thus far having examin'd the firſt Mark of *Impoſture*, and, I hope, ſufficiently ſhown it cannot belong to that *Holy Religion* which we profeſs: I ſhall now proceed to the ſecond; that is, that it muſt always have wicked Men for the *Authors* of it. For thus to impoſe upon Mankind a falſe *Religion*, is the worſt of Cheats, and the higheſt Injuſtice which can be done either to *God* or Man; to God, becauſe it robs him of the Worſhip of his Creatures, either by diverting it to a falſe Object, or by directing it to him in ſuch a falſe Way, as cannot be accepted of before him. And to Man, becauſe it deprives him of his *God*, by putting him upon ſuch a falſe *Religion* as muſt neceſſarily alienate both his Mercy and his Favour from him. And to do this is ſuch a conſummate Piece of Iniquity, that it is impoſſible any one can arrive thereto, without having firſt corrupted himſelf to a great degree in all Things elſe. For ſuch an one muſt have caſt off

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all Fear of God, as well as all Regard of Man, before he could ever offer at ſo great a Wickedneſs againſt both. And when a Man is come to this, to be ſure he will ſtick at nothing whereby his Luſts may be gratify'd, or any carnal Intereſt ſerv'd, which he ſets his Heart upon, but will make the Corruptions of his Mind appear in all the Actions of his Life, and be thoroughly wicked in every thing where his own Intereſt, or his own Deſigns, do not put a Reſtraint upon him. And that *Mahomet* was ſuch a one, the *Hiſtory* of his Life, which I have laid before you, ſufficiently ſhews. But who ever yet charged * *Jeſus Chriſt*, or his Holy *Apoſtles* with any thing like this? Not *Celſus*, not *Porphyry*, nor *Julian*, or any other of the *Heathens*, or the *Jews*, who were the bittereſt Enemies of *Chriſtianity*, and the greateſt Oppoſers of it. And to be ſure could they have found any ſuch Accuſation againſt any of them, they would never have ſpar'd to have made the utmoſt Uſe of it they could, for the blaſting of that *Religion* which they taught. For it is a popular *Argument*, which would have ſerv'd their Purpoſe among the People more than any other they could have offer'd unto them. And we ſee with what Succeſs the various *Sects* among us ſerve themſelves of it every Day, no Argument being more prevalent amongſt the unthinking Multitude, for the beating down the Reputation

* All that the bittereſt Enemies of *Chriſtianity* have ever objected againſt our *Saviour*, ſave a fabulous Story of his Birth, amounts to no more than this, That he was a *Magician*, which was an Invention fram'd only to ſalve his working of *Miracles*, which they could not deny in ſuch a manner, as to make them give no Reputation or Authority to the Doctrines which he taught.

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of any Profeſſion of *Religion*, than the ripping up of the Faults of thoſe that teach it. To examine into all the Labyrinths and abſtruſe Speculations of Reaſon and Argument, which may be brought for or againſt any *Religion*, is an operoſe Buſineſs, which all have not Capacities for, and few care to attend to. But of Good and Evil every Man is a Judge; and where they find the Teachers of any *Religion* to be wicked and naught, it is an Inference which they are all apt too precipitately to run into, that the *Religion* muſt be naught alſo; and without any further examining into it, condemn it ſo to be. And I find there is nothing which you your ſelves are more greedy to lay hold of, for an Argument againſt our holy *Chriſtian Religion*, than the Faults which you obſerve in ſome of our *Miniſters*, whoſe Buſineſs it is to promote it. And therefore if the Faults of the preſent Teachers of *Chriſtianity* be apt thus to afford ſo popular and prevalent an Argument againſt it, how much more would the Faults of the firſt Founders and Propagators of it have done ſo, had there been any ſuch to object againſt them? And had there been any ſuch, ſo keen and ſearching Adverſaries would never have ſuffer'd the Diſcovery to have eſcap'd them, or ever fail'd to have objected it for the ſerving of their turn to the utmoſt they were able; and it can be owing to nothing but their moſt unblamable Innocency, that they have been ſecur'd herefrom. To ſay that they could not have that Knowledge of their Lives and Actions, as was ſufficient for them to diſcern their Faults, and obſerve their Miſcarriages, will not ſolve the Matter. Though *Mahomet* acted his *Impoſture* ſo many hundred Miles within the remoter Parts of *Arabia*, among a People who, by vaſt Deſarts, were in a manner cut off from the Converſe

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of the reſt of Mankind, where very few or none of any other Nation ever came to ſpy out his Actions, or obſerve his Doings, and where he had none elſe to be Witneſſes of them, but thoſe only who all embrac'd his Forgery, and became zealouſly addicted to it; yet all this could not ſerve to conceal his Faults, or hide his monſtrous Wickedneſſes from being obſerv'd and recorded againſt him. The foregoing *Hiſtory* gives you a large Catalogue of them, and they are vouched by the Authority of ſome of the moſt authentick Writers of his own *Sect*. But *Chriſtianity* had not its Birth in ſuch an obſcure Hole, nor did the firſt *Founder* of it, or thoſe who propagated it after him, make their firſt Appearance among ſuch rude and illiterate *Barbarians* as that *Impoſtor* did, but on one of the openeſt Stages in the World, at *Jeruſalem*, and in the Land of *Judæa*; and not in an Age when, as formerly, that *Nation* ſeparated it ſelf from all others, and had no Converſe with any but themſelves, but when they had ſcatter'd themſelves abroad, and mingled with all other Nations, and alſo were forced to admit all other Nations to mingle with them, by being made a Province of the *Roman Empire*, which brought not only Soldiers and Merchants of other Nations among them, but alſo open'd the Gate to all others, as they ſhould think fit to come and reſide among them. And the *Temple* at *Jeruſalem* being that where all of the *Jewiſh Religion* worſhipped; this conſtantly brought thither from all Nations thoſe who profeſs'd it, which made a very great Reſort thither from all Parts of the World, eſpecially at their great Feſtivals. And therefore juſt after our Saviour's Sufferings at the Time of *Pentecoſt* next following, we are told that there

there were then at *Jeruſalem*, * *Parthians*, *Medes*, *and Elamites*, *and the Dwellers of Meſopotamia*, *Cappadocia*, *Pontus*, *Aſia*, *Phrygia*, *Pamphylia*, *Egypt*, *Libya*, *and Cyrene*, *with the Strangers of Rome*, *Cretes and Arabians*. So that to be ſure nothing could be hid or conceal'd, which was done on ſo open a Stage of the World, and in the Sight of ſo many Nations as were then preſent upon it; nor is it poſſible, if thoſe who then firſt deliver'd the *Chriſtian Religion* to the World, had been ſuch wicked Perſons as *Mahomet* was, and all other *Impoſtors* muſt be, it could ever have eſcap'd their Obſervation. And if it had at *Jeruſalem*, there were other Occaſions enough given for a fuller Diſcovery afterwards. For the Holy *Apoſtles* after our *Saviour*'s Death, did not confine themſelves to *Jeruſalem*, and the Land of *Judæa* only, but diſpers'd themſelves throughout the whole Earth, and at *Rome*, at *Athens*, and in many other celebrated Cities appear'd openly, teaching the *Religion* which they had receiv'd, and forming *Churches* of thoſe whom they had converted thereto, and thereby expoſing their Lives and Actions publickly to the View of the whole World, made all Mankind in a manner witneſs of what they did. And *Chriſtianity* was not ſuch an acceptable thing to the World, as to move the Men of it to be ſo candid and good-natur'd to the firſt Authors of it, as to conceal their Faults, and hide their Wickedneſſes, had there been any ſuch in them. No, it was that which was againſt the Luſts and Pleaſures, and the other evil Courſes of this World, more than any other Religion which was ever taught therein;

* Acts 2. v. 9, 10, 11.

and

and this put the World as much againſt it, and all that adher'd thereto; and therefore we find them to be a Party of Men not only every where ſpoken againſt, but alſo every where hated, oppoſed, and perſecuted to the utmoſt. And when ſo general an Odium was riſen againſt them, and both *Jews* and *Gentiles* conſpir'd together therein, to be ſure there were not wanting abundance that made it their Buſineſs to pry into their Actions, and examine their Practices with all that Spight, Unfairneſs, and ill Interpretation of Things, as is uſual in ſuch Caſes. And could they by all this Search, Inquiry, and ſtricteſt Obſervation, have found any thing to charge upon *Chriſt* or his *Apoſtles*, which might caſt a Blot upon the *Religion* which they taught, to be ſure we ſhould have heard enough of it. For thoſe who propagated their Odium againſt this holy *Religion* to the next ſucceeding Ages, to that exceſſive Degree, in which the *Primitive Chriſtians* experienc'd it in thoſe terrible Perſecutions which they underwent for three hundred Years together, would certainly have propagated therewith all the Accuſations they were able, againſt thoſe who were the firſt Founders and Teachers of it. And to be ſure, when (*) *Celſus*, *Porphyry*, and *Julian*,

(*) The main Things which *Celſus* and *Julian* objected in their Books againſt the *Chriſtian Religion*, are preſerv'd in the Anſwers which *Origen* wrote to the former, and St. *Cyril* of *Alexandria* to the latter; but the Books themſelves are periſh'd, as are alſo thoſe of *Porphyry* written by him in fifteen Tomes on the ſame Argument; for they being full of virulent Blaſphemies, *Theodoſius* the Emperor, by a Law, cauſed them every where to be burnt and deſtroy'd; but a great many Remains and Fragments of them are ſtill preſerv'd in the Works of *Euſebius*, and ſomething alſo of them in St.

Julian, and other bitter Oppoſers of *Chriſtianity*, as well *Jews* as *Heathens*, took Pen in hand to write againſt it, we ſhould have been told enough of it. But nothing of this appearing in any of their Writings, or any of the leaſt Memorial of it being to be found in any Record whatſoever againſt them; this manifeſtly proves that they are, even in the Judgment of their bittereſt Enemies, totally free of this Charge, and conſequently, being juſt and righteous Perſons, (and of *Chriſt* and St. *James* one of his *Apoſtles*, (†) *Joſephus*, though a *Jew*, particularly atteſts, that they were ſo) they could never be guilty of ſo great a Wickedneſs both againſt *God*

St. *Hierom. in Præfatione ad lib.* 1. *Comment. in Epiſt. ad Galatas.* *Celſus* lived in the ſecond, *Porphyry* in the third, and *Julian* in the fourth Century after *Chriſt*.

(†) His Words of our *Saviour* are, that he was a *wiſe Man*, (a Title not given in thoſe Days but to ſuch as were alſo good) and that he was a *Worker of Miracles, and a Teacher of Truth*, lib. 18. c. 4. And of *James* he hath theſe Words, *Theſe things (i. e.* the Deſtruction of *Jeruſalem*, and the Calamities that attended it) *fell by way of juſt Vengeance upon the Jews for* James the Juſt, *who was the Brother of Jeſus called Chriſt, becauſe the Jews had murther'd him, being a moſt righteous Man.* It muſt be acknowledg'd that this Paſſage is not now extant in *Joſephus*, but it is quoted by *Euſebius* in the Second Book of his *Eccleſiaſtical Hiſtory*, c. 23. and alſo by *Origen* in his Second Book againſt *Celſus*, which would never have been done by them, had it not been extant in the Copies of his Works which were then in uſe, however it came to be omitted ſince. For to have falſly alledg'd ſuch a Teſtimony to the Enemies of *Chriſtianity*, eſpecially to one ſo acute and ſharp as *Celſus* was, would have given them too great an Advantage againſt it. But what is ſtill extant in *Joſephus*, amounts to the ſame thing; for ſpeaking of his being put to Death by *Annas* the High-Prieſt, *Antiq. lib.* 20. *c.* 8. he ſays, *that all good Men were offended at it*; which ſufficiently expreſſeth him to be a good Man alſo. For why elſe ſhould they be ſo concern'd for him?

and

and Man, as to have impos'd a Cheat upon us in that *Religion* which they deliver'd unto us.

SECT. III.

III. And if they had been ſuch wicked Perſons as thus to have impoſed upon us a falſe *Religion* for their own Intereſt, both their Wickedneſs and the Intereſt which they drove at, muſt neceſſarily have appear'd in the very Contexture of the *Religion* it ſelf; and the Books of the *New Teſtament*, in which it is contain'd, would have as evidently prov'd both theſe againſt them, as the *Alcoran* doth againſt *Mahomet*, every Chapter of which yieldeth us manifeſt Proofs both of the wicked Affections of the Man, and the Self-ends which he drove at for the gratifying of them.

For, firſt, when a Man propoſeth an End of Self-Intereſt, and invents a new *Religion*, and writes a new *Law* on purpoſe for the obtaining of it, it's impoſſible but that this end muſt appear in the Means, and the *Impoſture*, which was invented of purpoſe to promote it, muſt diſcover what it is. For in this Caſe the new *Religion* and the new *Law* muſt be calculated for this End, and be all form'd and contriv'd in order thereto, otherwiſe it can have no Efficiency for the obtaining of it, nor at all anſwer the purpoſe of the Inventor for the compaſſing of what he propos'd; and if it be thus calculated, order'd and contriv'd for ſuch an End, that End cannot but be ſeen and diſcover'd in thoſe Means. For the End and Means prove each other; that is, as the Nature of the End propos'd ſhows us what Means muſt be maid uſe for the obtaining of it; ſo doth the Nature of the Means which we uſe, diſcover what is the End which they drive at. And as far as the Means have a Tendency to the End,

End, ſo much muſt they have of that End in them; and it is not poſſible for him that uſeth the one, long to conceal the other. And therefore nothing is more obvious and common among us, than by the Courſes which a Man takes, to diſcern the End which he would have. As *Mahomet* invented his new *Religion* to promote his own Ends; ſo the *Alcoran*, in which it is contain'd, ſufficiently proves it, there being ſcarce a Leaf in that Book which doth not lay down ſome Particulars, which tend to the gratifying either of the Ambition or the Luſt of that Monſter who contriv'd it. And had the firſt Founder of our holy *Chriſtian Religion*, or they who were the firſt Propagators of it, any ſuch End therein, the Books of the *New Teſtament*, in which it is written, would have as palpably ſhown it. But here we challenge all the Enemies of our *Faith* to uſe their utmoſt Skill to make any ſuch Diſcovery in them. They have already gone through the ſtrict Scrutiny of many Ages, as well as of all manner of Adverſaries, and none have ever yet been able to tax them herewith. For inſtead of being calculated for the Intereſt of this World, their whole Deſign is to withdraw our Hearts from it, and fix them upon the Intereſt of that which is to come. And therefore the Doctrines which they inculcate, are thoſe of Mortification, Repentance, and Self-denial, which ſpeak not unto us of Fighting, Bloodſhed, and Conqueſt, as the *Alcoran* doth, for the advancing of a Temporal *Kingdom*; but that renouncing all the Pomps and Vanities, and Luſts of this preſent World, we live ſoberly, righteouſly, and godly in the Preſence of him that made us; and inſtead of purſuing after the periſhable Things of this Life, we ſet our Hearts only on thoſe Heavenly Riches, which will make us great and

and glorious and bleſſed for ever hereafter. For as the Kingdom of *Chriſt* is not of this World, ſo neither do thoſe *Books*, in which are written the *Laws* of this Kingdom, ſavour any thing thereof. The *Mammon* of this World, and the Righteouſneſs which they preſcribe us, are declar'd in them to be totally inconſiſtent. The *Old Teſtament* indeed, as being under the Diſpenſation of carnal Ordinances, which were the Shadows only of thoſe Things after to come under the *Goſpel*, treated with Men ſuitably thereto. And therefore we find much of this World, both by way of Promiſe as well as Threat, to be propos'd therein. But it is quite otherwiſe with the *New*: For in that Revelation, being given to the perfecting of Righteouſneſs, all things were advanc'd thereby from Earth to Heaven, and from Fleſh to Spirit. And therefore as the whole End of it is to make Men Spiritual, ſo are we directed thereby to look only to ſpiritual and heavenly Bleſſings for the Reward hereof. Had our *Saviour* propos'd Victory, or Riches, or Carnal Pleaſures to his Followers, as *Mahomet* did, then indeed his *Law* would have ſufficiently ſavour'd of this World, to make Men ſuſpect that he aim'd at nothing elſe thereby. But he was ſo far herefrom, that inſtead of this, the whole Tenour of his Doctrine runs the quite contrary way, we being told of nothing elſe through the whole *New Teſtament*, but of Tribulations, Afflictions, and Perſecutions, which ſhall attend all ſuch, as to this World, who faithfully ſet their Hearts to become his Diſciples; and the Experience of all Ages ſince hath ſufficiently verify'd the Prediction. And indeed the very *Religion* which he hath taught us, is of that Holineſs, that according to the Courſe of this wicked World it natu-

rally leads us thereinto. And how then can it be ſaid, that any thing of worldly Intereſt can be contained either in this *Religion*, or thoſe holy Books in which it is written?

I cannot deny, that there are ſome Men ſo crafty and cunning in purſuing their Intereſt, that it ſhall not eaſily be diſcerned in the Means, what it is which they drive at for their End. But how great a compaſs ſoever ſuch may fetch about to the Point which they aim at, or in what bye and ſecret Paths ſoever they make towards it; yet if the Means which they make uſe of, have any tendency thither, they can never be ſo totally blended, but there will always appear in them enough of the End to make the Diſcovery to any accurate Obſerver; and at length when the Plot grows ripe for Execution, and the Deſigner begins to offer at the putting himſelf in poſſeſſion of what he propoſed (as all ſuch Deſigns muſt at laſt) the whole Scene muſt then be laid open, and every one will be able to ſee thereinto. And therefore if you will have it that the Holy *Apoſtles* and *Evangeliſts*, who were the firſt Penners of the *New Teſtament*, were ſuch cunning and crafty Men, as to be able thus artfully to conceal their Deſigns in thoſe Books, which you ſuppoſe they wrote of purpoſe to promote them (which cannot reaſonably be imagin'd of Men of their Education and Condition in the World, they being all, except St. *Paul* and St. *Luke*, of the meaneſt Occupations among the People, and totally unlearned) yet if they contriv'd thoſe Books with any tendency towards thoſe Deſigns (and it cannot be conceiv'd how otherwiſe they could help forward to the obtaining of them) it is impoſſible they could thus have paſs'd thorough ſo many Ages, and all the ſtrict Examinations of *Heathens*, *Jews*,

Jews, *Atheiſts*, and all other Adverſaries, who have ſo ſtrenuoully endeavour'd to overthrow their Authority, and no Diſcovery be made hereof. For ſuppoſing at firſt, under the Mask of renouncing the World, they might a while conceal their Deſigns for the Intereſt of it (which is the utmoſt you can ſay in this Caſe) yet this could not laſt long: For if this were all they deſign'd by teaching that holy Religion, and writing thoſe Books in which it is contain'd, ſome time or other they muſt have put thoſe Deſigns in Execution, otherwiſe they would have been in vain laid; ſometime or other they muſt have endeavour'd by them to obtain what they aim'd at, otherwiſe the whole Projection of them would have been to no purpoſe; and if they ever did ſo (as to be ſure they would, had this been their End) then, as it happens in all other Stratagems of the like nature, with how much Artifice ſoever they might conceal what they intended in the Contrivance, all at laſt muſt have come out in the Execution; and when they began to put themſelves in poſſeſſion of the End they aim'd at, or at leaſt made any Offer towards it, the whole Cheat muſt then have been unmask'd, and every one would have been able to ſee into the depth thereof. But when did our *Saviour*, or any of his holy *Apoſtles*, by virtue of any of thoſe Doctrines deliver'd down unto us in the Books of the *New Teſtament*, ever put themſelves in poſſeſſion of any ſuch worldly Intereſt? Or when did they ever make the leaſt offer in order thereto? Have any of the ancient Enemies of our Holy *Religion* (and it had bitter ones enough from the very beginning) ever recorded any ſuch againſt them? Or have any other ever ſince from any good Authority, or any Authority at all, ever been able to tax them here-

with? Or is it poſſible their Names could have remain'd untainted of this Charge amidſt ſo many Adverſaries, who have now for near ſeventeen hunred Years ſtood up in every Age to oppoſe that holy *Religion* which they have deliver'd unto us, had they in the leaſt been guilty hereof? Nay, hath it been ſo much as ever ſaid of them, that they practis'd as to this World, any otherwiſe than they taught, or ever dealt with the Intereſts of it in any other manner, than totally to renounce them? Or had they at all any other Portion in this Life, than that of Perſecution, Affliction, and Tribulation, as it is foretold in thoſe Holy Books that they ſhould? And what then can be a greater Madneſs, than to ſuppoſe that Men ſhould lay ſuch a deep Deſign, as that of inventing a new *Religion*, and undergo all that vaſt trouble and danger, which they did, to impoſe it on the World for the ſake of a worldly Intereſt, and yet never put themſelves in Poſſeſſion of that Intereſt, or ever make the leaſt Offer towards it?

If you ſay, That the whole End of the *Religion* was only to gain the Party, and that the Steps to the Intereſt were to be made afterwards; I ſtill go on to ask, Who can tell us, after the Party was gain'd, of any ſuch Steps that were ever made, or of any the leaſt Offer tending thereto? Were not the firſt *Chriſtians* for many Ages after the firſt founding of our Faith, what they ought ſtill to be, Men that us'd this World as if they us'd it not, who liv'd in it without being of it, and did truly what they vow'd in their Baptiſm, renounce all the Pomps and Vanities, and Luſts thereof, faithfully to obſerve that Holy *Law* which they had receiv'd? And in this they perſever'd ſo ſtedfaſtly, that even their very Enemies admir'd the Righteouſneſs of

their

their Lives, and * bore witneſs thereto, and the crueleſt Perſecutors could never beat them therefrom, but they ſtill went on in the Obſervance of their Holy *Religion* without having any other Deſign therein, than to practiſe that Righteouſneſs which it taught, and for three hundred Years together ſtood firm thereto againſt all thoſe terrible Storms of Perſecution which were raiſed againſt them, till at length by the Holineſs of their Lives, and the Conſtancy of their Sufferings, they made a Conqueſt over their very Perſecutors, and brought over the World unto them. And are not our Principles ſtill the ſame, and alſo, (thanks be to *God*, notwithſtanding the Corruptions of the preſent Age) the Practice of many thouſands ſtill among us, who I doubt not will be as ready to undergo the ſame Sufferings thoſe Primitive *Chriſtians* did, whenever *God* ſhall try them for that holy *Religion* which they profeſs, as they now are to obſerve the Righteouſneſs thereof. But ſuppoſing this had been all otherwiſe, and the *Mammon* of this World, and not the Righteouſneſs of *God*, were really the End for which our *Religion* was deſign'd; yet to renounce the World to gain a Party, and afterwards make uſe of this Party to gain the World,

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* *Plinii* Epiſt. *lib.* 10. *Ep.* 97.——*Hanc fuiſſe ſummam vel culpæ ſuæ vel erroris, quod eſſent ſoliti ſtato die ante lucem convenire, Carmenque Chriſto quaſi Deo dicere ſecum invicem, ſeque ſacramento non in ſcelus aliquod obſtringere, ſed ne furta, ne latrocinia, ne adulteria committerent, ne fidem fallerent, ne depoſitum appellati abnegarent.* In like manner they were alſo vindicated by *Serenius Granianus*, Proconſul of *Aſia*, in his Epiſtle to the Emperor *Adrian. Euſeb. Hiſt. Eccleſiaſt. lib.* 4. *c.* 8, & 9. By *Antoninus Pius* in his Epiſtle to the Commons of *Aſia*. *Juſtin Martyr*, *Apol.* 2. and even by the Heathen Oracles themſelves. *Euſeb. in vita Conſtantini*, *lib.* 2. *c.* 50, & 51.

is a Project ſo unfeaſible, that the former part of it muſt neceſſarily have overthrown the latter, whenever it had been attempted. For when Men had been drawn over to a Party under the ſpecious Pretence of renouncing the World, and been inſtructed and firmly fix'd in this Principle, to make thoſe very ſame Men afterwards to ſerve their turn for the gaining of a worldly Intereſt, would be to make their Doctrine and their Practice ſo monſtrouſly to interfere, as muſt neceſſarily have broken all into pieces, and deſtroy'd the whole Deſign. Certainly, had they any ſuch Deſign, they would never have thus poſſeſs'd their Diſciples with ſuch Principles againſt it by the *Religion* which they taught them; and in that they did ſo, I think nothing can be a more evident Demonſtration, that they could never intend any ſuch End thereby. *Mahomet* knew well enough, this was not a way to carry what he deſign'd, and therefore openly own'd in his Religion, what he aim'd at thereby, and made his *Law* to ſpeak for that *Empire* and *Luſt*, which he deſir'd to enjoy; and ſo when he had made his *Religion* to obtain, he gain'd by virtue thereof the whole which he projected by it, and became poſſeſs'd of the *Empire* of all *Arabia* for the gratifying of his *Ambition*, and as many Women as he pleas'd for the ſatisfying of his *Luſt*, which were the two Ends which he drove at in the whole *Impoſture*. And had *Jeſus Chriſt* and his *Apoſtles* had any ſuch Deſign in the *Religion* which they taught, they muſt in the ſame manner have made their *Religion* ſpeak for it, or elſe it could never have ſerv'd their purpoſe for the obtaining of it. And if their *Religion* had ever offer'd any ſuch thing, it muſt neceſſarily have appear'd in the Books in which it is written.

And

And 2dly, If they had been ſo wicked, as thus to impoſe upon the World a falſe *Religion* for the promoting of their own Intereſt, as that Intereſt muſt have appear'd in the Contexture of the *Religion* it ſelf, and in thoſe Books in which it was written, ſo alſo muſt their Wickedneſs. For Words and Writings being the outward Expreſſions of our inward Conceptions, there is that Connection between them, that although the former may often diſguiſe the latter, they can never ſo totally conconceal them, but every accurate Obſerver may ſtill be able through the one to penetrate into the other, and by what a Man utters, whether in Speech or Writing, ſee what he is at the bottom, do what he can to prevent it. There are indeed ſome that act the *Hypocrite* ſo cunningly, as to diſſemble the greateſt Wickedneſs under Words, Writings, and Actions too, that ſpeak the quite contrary. But this always is ſuch a Force upon their Inclinations, and ſo violent a Bar upon their inward Paſſions and Deſires, that nature will frequently break through in ſpight of all Art, and even ſpeak out the Truth amidſt the higheſt Pretences to the contrary. And there is no *Hypocrite*, how cunningly ſoever he may act his Part, but muſt this way very often betray himſelf. For Wickedneſs being always uppermoſt in ſuch a Man's Thoughts, and ever preſſing forward to break forth into Expreſſion, it will frequently have its Vent in what that Man ſpeaks, and in what he writes, do what he can to the contrary; the Care, Caution, and Cunning of no Man in this Caſe being ſufficient totally to prevent it. Furthermore, there is no Man thus wicked, that can have that Knowledge of Righteouſneſs, as thoroughly to act it under the Mask, with that exactneſs as he who

is truly Righteous, lives and ſpeaks it in reality. His want of Experience in the Practice, muſt in this Caſe lead him into a great many Miſtakes and Blunders in the Imitation. And this is a thing which generally happens to all that act a Part, but never more than in matters of Religion, in which are many Particulars ſo peculiar to the Righteous, as none are able to reach them, but thoſe only who are really ſuch. And ſuppoſing there were any that could, yet there will ever be that difference between what is natural, and what is artificial; and between that which is true, real, and ſincere, and that which is falſe, counterfeit, and hypocritical, that nothing is more eaſie than for any one that will attend it, to diſcern the one from the other. And therefore were *Jeſus Chriſt* and his *Apoſtles* ſuch Perſons as this Charge of *Impoſture* muſt ſuppoſe them to be, it's impoſſible but that the Doctrines which they taught, and the Books which they wrote, muſt make the Diſcovery, and the *New Teſtament* would, as a ſtanding *Record* againſt them in this Caſe, afford a multitude of Inſtances to convict them hereof. That the *Alcoran* doth ſo as to *Mahomet*, nothing is more evident; a Strain of Rapine, Bloodſhed and Luſt running through the whole Book, which plainly proves the Author of it to be altogether ſuch a Man as the Charge of *Impoſture* muſt neceſſarily ſuppoſe him to be. And were the firſt Founder of our Holy Religion, or the Writers of thoſe Books in which its Doctrines are contained, ſuch Men as he, both their Doctrines and their Books would as evidently prove it againſt them. But here I muſt again challenge you, and all other the Adverſaries of our Holy *Religion*, to ſhew us any one Particular in it, that can give the leaſt Foundation to ſuch a Charge,

any

any one Word in all the Books of the *New Teſtament*, that can afford the leaſt Umbrage or Pretence thereto. Let what is written in them be try'd by that which is the Touchſtone of all *Religions*, I mean that *Religion* of Nature and Reaſon, which *God* hath written in the Hearts of every one of us from the firſt Creation; and if it varies from it in any one Particular, if it preſcribes any one thing which may in the minuteſt Circumſtance thereof be contrary to its Righteouſneſs; I will then acknowledge this to be an Argument againſt us, ſtrong enough to overthrow the whole Cauſe, and make all Things elſe that can be ſaid for it, totally ineffectual for its Support. But it is ſo far from having any ſuch Flaw therein, that it is the perfecteſt *Law* of Righteouſneſs which was ever yet given unto Mankind, and both in commanding of Good, as well as forbidding of Evil, vaſtly exceeds all others that went before it, and preſcribes much more to our Practice in both, than the wiſeſt and higheſt Moraliſt was ever able without it to reach in Speculation. For,

1ſt, As to the forbidding of Evil, it is ſo far from indulging, or in the leaſt allowing us in any Practice that ſavours hereof, that it is the only *Law* which is ſo perfectly broad in the Prohibition, as adequately to reach whatſoever may be Evil in the Practice; and without any Exception, Omiſſion, or Defect, abſolutely, fully, and thoroughly forbids unto us, whatſoever may have but the leaſt Taint of Corruption therein; and therefore it not only reſtrains all the Overt-acts of Iniquity, but alſo every Imagination of the Heart within, which in the leaſt tends thereto; and in its Precepts prohibits us not only the doing or ſpeaking of Evil, but alſo the harbouring or receiving into our Minds the leaſt

leaſt Thought or Deſire thereafter; whereby it ſo effectually provides againſt all manner of Iniquity, that it plucks it up out of every one of us by the very Roots, and ſo makes the Man pure and clean, and holy altogether, without allowing the leaſt ſavour of Evil to be remaining in him: And every one of us would be thoroughly ſuch, could we be but as perfect in our Obedience to this *Law*, as it is perfectly given unto us. And,

2dly, As to the commanding of Good, its Preſcriptions are, That we employ our Time, our Powers, and all other Talents intruſted with us, to the beſt we are able, both to give Glory unto *God*, and alſo to ſhow Charity unto Men; and this laſt not only to our Friends, Relations, and Benefactors, but in general to all Mankind, even to our Enemies, and thoſe who deſpightfully uſe us and perſecute us; and hereby it advanceth us to that height of Perfection in all Holineſs and Goodneſs, as to render us like the Angels of Light in our Service unto *God*, and like *God* himſelf in our Charity to Man. For it directs us in the ſame manner as the *Angels* to worſhip and ſerve our *God* to the utmoſt Ability of our Nature; and in the ſame manner as *God*, to make our Goodneſs to Men extend unto all, without Exception or Reſerve, as far as they are capable of receiving it from us.

And can any Man think it poſſible that a *Religion* which ſo thoroughly and fully forbids all Evil, and in ſo high and perfect a manner preſcribes us all Good, could ever be the product of a wicked Mind? The Fruit is too good to proceed from ſo corrupt a Root, and the Effect vaſtly above the Efficiency of ſuch a Cauſe ever to produce it. For can it poſſibly be imagin'd, that a wicked Man could either have Inclination to do ſo much for the promoting

of

of that Righteouſneſs which all his Paſſions and Deſires ſo violently run counter unto? Or if he would, that ſuch a one could ever be ſo well acquainted with all the ways thereof, as ſo exactly to preſcribe them? If it be ſo difficult for ſuch a one to conceal his Inclinations in his Expreſſions; if it be ſo hard for him, when he vents himſelf into Words or Writings, not to let looſe ſomething in them of what he really is (as I have already ſhown) how can any Copy be drawn from ſuch a Mind, but what muſt in ſome Feature or other reſemble the Original; or any thing at all proceed from thence, but what muſt carry with it ſome ſavour of the Iniquity thereof? Set but ſuch a one to write a Letter, and he will ſcarce be able to do it without putting ſo much of his Paſſions and his Temper into it, as that we may read from thence what he is, as every Man's Experience may tell him, that correſponds with ſuch; and how much more then may we be aſſur'd will he lay himſelf open, when he hath the large Scope of a Book to expreſs himſelf in, and eſpecially when that Book is of ſuch a nature, as gives him the fulleſt Occaſion, and the moſt inviting Opportunity ſo to do? And what Book can be more ſuch, than that which is to propoſe a new *Law* to Mankind? in the writing of ſuch a Book, if ever, certainly the wicked Man will ſhow himſelf, and in the ſame manner as *Mahomet* did, conform his *Laws* to his own Inclinations, and preſcribe ſuch Rules of living to others, as may beſt juſtify him in thoſe which he himſelf follows. And although he ſhould not intend any ſuch thing, though he ſhould not deſign ſo to do (and it is hard to imagine of ſuch a Man, that he ſhould not,) yet at leaſt the prevailing Bent of his Paſſions, and the Corruption of his Judgment, which always follows

lows therefrom, muſt neceſſarily lead him thereinto; it being, morally ſpeaking, altogether impoſſible, but that the wicked Man muſt appear in what the wicked Man doth; and the Deeds, Words, and Writings which proceed from ſuch a one, muſt in ſome meaſure ſavour of what he is. And therefore if there be nothing in the *Law* of our Holy *Religion* (as I hope I have fully ſhown that there is not) which can make the leaſt Diſcovery of any ſuch thing, nothing that can afford the leaſt Pretence for ſuch a Charge againſt it, where ſo large a Scope is given for it; this ſufficiently proves, that neither the firſt *Founder* of the *Chriſtian Religion*, nor thoſe who firſt wrote it in the Books of the *New Teſtament*, in which we now have it, could poſſibly be wicked Men, and conſequently not ſuch *Impoſtors* as you would have them to be.

But here I know it will be objected, That there is no neceſſity that all *Impoſtors* ſhould be as wicked as *Mahomet*; and therefore tho' *Jeſus Chriſt* and his *Apoſtles* were no ſuch wicked Perſons, yet however they may be ſtill *Impoſtors* for all that. For, firſt, it hath happen'd that very juſt and good Men have had recourſe to *Impoſture*, to bring to paſs and eſtabliſh their moſt commendable Deſigns; as we have an Inſtance in *Minos* King of *Crete*, and another in *Numa* King of *Rome*, both which, to give the greater Authority to their *Laws*, pretended to have had them by *Divine Revelation*. And, ſecondly, you will ſay, It is poſſible a Man may be an *Impoſtor* by *Enthuſiaſm*, and Miſtake, and falſly impoſe Things for *Divine Revelation*, not out of a wicked deſign to deceive others, but that he is really deceiv'd herein himſelf. And if in theſe two Caſes a Man that is not wicked may be an *Impoſtor*;

ſtor; you will urge, That though *Jeſus Chriſt* and his *Apoſtles* were not wicked Men, yet this will not prove them not to have been *Impoſtors*, becauſe it is poſſible, that in one of theſe two Caſes they might have been ſuch.

In order to the clearing of the firſt of theſe Objections, I deſire you would conſider theſe three following Particulars.

1. That in every *Religion* there are theſe two Parts to be obſerved, very diſtinct from each other. 1. The *Religion* it ſelf. And, 2. The Means whereby it is promoted and propagated among Men.

2. When the *Impoſture* is only in the former of theſe two; and a true *Religion*, or at leaſt one that is really believ'd to be ſuch, is promoted and propagated among Men by means of *Impoſture*; that is, by feigning a *Divine Revelation* where there is none, or by counterfeiting *Miracles*, or by any other ſuch Means tending to deceive Men thereinto; this amounts to no higher than a *pious Fraud*, which out of an over-hot and inconſiderate Zeal ſome Men have made uſe of for the promoting of the beſt Ends. And ſuch Men, for the Sake of ſuch Ends, may ſtill be denominated good and righteous in the main, how much ſoever they have been out in making uſe of ſuch Means to promote them.

3. When the *Impoſture* is in the End as well as in the Means; and not only the *Revelation* pretended, but alſo the *Religion* it ſelf is all falſe, counterfeit, and feign'd; this amounts to ſuch an *Impoſture* as is totally wicked, without any mixture of Good therein. In the former Caſe, where the *Impoſture* is only in the Means, there is a good End deſign'd, and therefore ſomething ſtill from whence the Perſon uſing it may be denominated Good;

but

but where the *Impoſture* is in both, it is wickedneſs all over, without any thing at all in it to exempt him from being perfectly wicked that maketh uſe thereof.

Which Particulars being premis'd, my Anſwer to the Objection is as followeth.

1. I do acknowledge it to be related by * *Authors* of good Credit, That *Minos* King of *Crete*, when he firſt fram'd the *Laws* of his Country, to give them the greater Authority, us'd to retire into a Cave on Mount *Dicte*, and from thence to bring them forth to the *Cretans*, as if they had been deliver'd to him by *Jupiter*. And that *Numa*, when he founded the *Laws of Rome* † practis'd the ſame Art, pretending to have received them from the Nymph *Egeria*, that ſo he might procure them to be receiv'd by the *Romans* with the greater Veneration. And by this Device they both obtain'd their End, in bringing very rude and barbarous People to ſubmit to thoſe good Orders and Rules which they preſcrib'd for their living civilly, peaceably, and juſtly together. But this, although it were a Fraud in the Means, yet as far as it related only to a Political End, belongs to another matter, and doth not at all fall within that Argument of *Religion* which we are now treating of.

2. As to the *Laws* of *Numa*, I acknowledge that they reach not only Matters of *State*, but thoſe of *Religion* alſo; and that the whole Method of the old *Roman Religion* was regulated and ſtated by

* Plato in Minoe & in primo Dialogo de legibus. Dionyſius Halicarnaſſeus, lib. 1. Strabo, lib. 16. Valerius Maximus, lib. 1. c. 2. † Plutarchus in vita Numæ, & Dionyſius Halicarnaſſeus, lib. 1.

them;

them; but that *Numa* founded any new *Religion* is what I utterly deny. For *Numa* left no other *Religion* behind him in *Rome* at his Death, than that very ſame *Heatheniſm* which he found there at his firſt coming thither to be *King*. For the City having been then but newly founded, and the People made up of a Collection of the Refuſe and Scum of divers Nations there gather'd together, they were as much out of order in Matters of *Religion*, as in thoſe belonging to the *Civil Government*; and all that *Numa* did, when he came to reign over them, was to make *Laws* to regulate both; and therefore, as he founded ſeveral wholſome Conſtitutions for the orderly governing of the State, ſo alſo did he for the regular worſhipping of the *Gods* then acknowledged among them, without making any eſſential Alteration in the Religion afore practis'd by them. For had he done ſo, then the *Religion* of the *Romans* muſt have differ'd from the *Religion* of the other Cities of *Italy*, which we find it did not. For they communicated with each other in their Worſhip, as they did alſo with the *Greeks*. And in truth, the old *Roman Religion* was no other than the *Greek Heatheniſm*, the ſame which was practis'd in *Greece*, and in all thoſe Countries which were planted with Colonies from thence, as almoſt all *Italy* was at that time. And therefore the *Romans*, as well as the reſt of the Cities of *Italy*, look'd on *Delphos* as a principal Place of their Worſhip, with the ſame Veneration that the *Greeks* did, and had frequent Recourſe thither on Religious Accounts, as the *Roman Hiſtories* on many occaſions acquaint us. And this Religion, *Numa*, while he liv'd among his *Sabines*, being accurately vers'd in, and alſo a diligent Practiſer of it; on his coming to *Rome*, finding the *Romans* all out of order

in

in that little which they had of it (for during the Reign of *Romulus* they minded little elſe but fighting, and therefore had not leiſure, or perchance any great regard for this matter) he not only inſtructed them more fully in it, according as it was receiv'd in the Neighbouring Nations, but alſo fram'd ſeveral Rules and Conſtitutions for their more regular and orderly Practice of it, which did no more make the old *Heatheniſm* of the *Romans* to be a new *Religion*, than the Body of *Canons* given us by King *James* the Firſt, for the more orderly regulating of our Worſhip and Diſcipline, makes our *Religion* a new *Chriſtianity*. Only *Numa*, the better to make his Conſtitutions to obtain among thoſe barbarous People for whom he made them, pretended to have been inſtructed in them by a Divine Perſon; and in this he practis'd a *pious Fraud*, but was by no means guilty of ſuch an *Impoſture* as we are now treating of. For he taught them no new *Religion*, but only the very ſame *Greek Heatheniſm* which he had receiv'd with the reſt of the People of *Italy* from their Forefathers, and really believ'd to be that very *true Religion* whereby *God* was to be ſerv'd; and therefore notwithſtanding the Deceit he made uſe of, he might from the End which he propoſed, and which he really effected thereby, to the civilizing of a very barbarous ſort of People, be ſtill reckon'd a juſt and good Man; and to give him his due, he really was one of the moſt excellent Perſonages of that Age in which he liv'd; and firſt ſow'd among the *Romans* the Seeds of that Virtue with which they ſo eminently ſignaliz'd themſelves for ſo many Ages after. But,

3. *Jeſus Chriſt* and his *Apoſtles* took on them not only to be *Meſſengers* ſent of *God*, but alſo to teach a *new Religion* to the World; and therefore if they were

were *Impoſtors*, they muſt be ſo in the largeſt Senſe, both in reſpect of the Religion it ſelf, as well as the Means whereby they promoted it. And in this Caſe there could be nothing to excuſe them from being altogether as wicked as I have alledg'd. Where the *Religion* is true, or really believ'd ſo to be, there is a pious Intention in the End, which may ſpeak ſome Goodneſs in him that uſeth Fraud to promote it; and ſuch a Goodneſs as greatly exceeds the Obliquity of the Fault which he committeth about it; and therefore, altho' he cannot on the account of the Good be excus'd from the Evil (for it is always a Scandal to *Religion* to be promoted by Falſhood) yet ſtill he muſt be reckon'd more commendable from the one, than faulty from the other; and in this Caſe there will ſtill be room enough left from the Goodneſs of the End deſign'd, and the Piety of the Intention, to denominate the Man Good and Righteous in the main, notwithſtanding the Fault committed in uſing ſuch Means to bring it to effect. But where the *Religion* is all *Forgery* and *Falſhood*, as well as the Means of promoting it, *Deceit* and *Fraud*, the *Impoſture* then becomes ſo totally and perfectly wicked, without the leaſt mixture of Good therein, as muſt neceſſarily denominate the *Authors* and firſt *Propagators* of it to be perfectly wicked alſo.

If you ſay, that ſuch a perfect *Impoſture* as this can have any good End, for the ſake whereof the *Authors* of it may be freed from that Charge of Wickedneſs which I lay upon them, that good End muſt be either the Honour of *God*, or the Benefit of Men. But how can *God* be more diſhonour'd than by a *falſe Religion?* Or how can Men be more miſchiev'd than by having the Practice of it impos'd on them, whereby they muſt thus conſtantly diſho-

nour, and conſequently offend and loſe the Favour of him that made them? An *Impoſture* in this Caſe hath that Aggravation from the Object it is about, as well as from the Perfection of Iniquity which is in the Act, that ſuppoſing it could be made productive of any good End, that Good would be ſo vaſtly over-ballanc'd by the wickedneſs of the Means, that it would be of no weight in compariſon thereof, or at all avail to the rendering of thoſe that ſhall make uſe of it, leſs wicked than I have ſaid. But when a Man can thus far proceed in Wickedneſs towards *God*, as to be the Author of conſtant Diſhonour unto him in a falſe Worſhip; and towards Men, as to inſnare them into all that Miſchief which muſt be conſequential hereto; it muſt neceſſarily imply ſuch a thorough Diſregard of both, as every good Intention, in reſpect of either, muſt be inconſiſtent with. And therefore, if it be poſſible that ſuch a wicked *Impoſture* can ever be made the Means to a good End, it is ſcarce to be conceiv'd how they who are ſo wicked, as to be the Authors of it, could ever intend any ſuch Good thereby.

But further, if the *Authors* of ſuch an *Impoſture* as we are now treating of, can be leſs wicked than I have ſaid, on the account of any Good which you pretend they may deſign thereby; I deſire to know among what ſort of Men you will place them, while you thus plead their Excuſe. For they muſt be one of theſe three; that is, either *Atheiſts*, *Deiſts*, or *Believers of an Inſtituted Religion*.

1. If you ſay they are *Atheiſts*, that Word alone contains enough to prove them perfectly wicked, whatever can be ſaid to the contrary. It is indeed agreeable enough to the Principles of this ſort of Men, that ſuch an *Impoſture* as we are treating of, may

may laudably be made uſe of to a good End. For they hold that all *Religion* is nothing elſe but a Device of *Politicians* to keep the World in awe. But if the *Atheiſt* be the Deviſer, what Intention of Good can the Device carry therewith? None certainly towards *God*, ſince he utterly denies his Being; nor can it in this Caſe have any towards Men, ſince by denying him for whoſe ſake it is that we are to do good to others, he caſts off therewith all the Reaſon and Obligation which he hath, abſtractive of his own Intereſt, of doing any ſuch at all. All the Good therefore that ſuch a one can aim at, muſt totally center in himſelf to advance his own Enjoyments, and gratify his own Luſts in all thoſe things which his corrupt Affections carry him after; and to enjoy theſe without reſtraint of *Laws*, or fear of *Puniſhment*, being that alone which is the real and true Cauſe that makes any Man deny that ſupreme and infinitely good and juſt Being, whom all things elſe prove: whoever is an *Atheiſt*, muſt be perfectly wicked before he can be ſuch; and what is there which can, while in that Impiety, ever give him a better Character afterwards?

2. If you ſay they are *Deiſts*, ſuch as you profeſs your ſelves to be; your *main Principle* is againſt all *Inſtituted Religion* whatever, as if *God* were diſhonoured, and Man injur'd by every thing of this nature practis'd among us and can you then think, that any who are thus perſuaded, can without being firſt corrupted to a great degree of Impiety, as well as Hypocriſy, ever become themſelves (ſo contrary to their own Sentiments) on any Pretence whatſoever, the Authors and Teachers of ſuch a *Religion* among us?

3. But if you place them among thoſe who are *Believers of an Inſtituted Religion*, they muſt aboliſh

that which they believe to be true, before they can introduce that by *Impoſture* which they know to be falſe. And this muſt be the Caſe of *Jeſus Chriſt* and his *Apoſtles*, if they were ſuch *Impoſtors* as you hold them to be. For they were educated and brought up in the *Jewiſh Religion*, which they believ'd to be from *God*, and the whole Tenour of the Religion which they taught, ſuppoſeth it ſo to be; and that it was the only true way whereby *God* was to be worſhip'd by them, 'till they deliver'd their new *Revelations*, which totally aboliſh'd this Religion, and eſtabliſh'd the *Chriſtian* in its ſtead; and therefore if thoſe *Revelations* were not true and real, as they pretended they were, but all forg'd and counterfeited by them, as you ſay; they muſt aboliſh a *Religion*, which they believ'd to be true, to make way for that which they knew to be falſe, and thereby become wilfully and knowingly, according to their own Belief, the Authors of leading Men from ſaving Truths, into damning Errors, to the utter Deſtruction of their Souls for ever; and alſo of depriving *God* of that acceptable Worſhip, whereby he was truly honour'd according to his own Appointment, to introduce in its ſtead a falſe Superſtition of their own deviſing, which muſt be a conſtant Diſhonour unto him as long as practiſed among us. And if *Jeſus Chriſt* and his *Apoſtles* were ſuch *Impoſtors*, as all this imports; and ſuch they muſt be if they were *Impoſtors* at all; they muſt be guilty of that Impiety towards *God*, as well as that Injuſtice towards Men herein, as muſt neceſſarily ſuppoſe them the wickedeſt of Men before they could arrive hereto; and therefore if they were not ſuch wicked Men, this abundantly demonſtrates, they could not be ſuch *Impoſtors* as you charge them to be.

As

As to the ſecond Objection, That a Man may be an *Impoſtor* thro' *Enthuſiaſm* and Miſtake, and falſly impoſe Things for *Divine Revelations*, not out of a wicked Deſign to deceive others, but that he is herein really deceiv'd himſelf; and that therefore there is no neceſſity that all *Impoſtors* ſhould be ſuch wicked Perſons as I have alledg'd: My Anſwer hereto is,

1. I do acknowledge that *Enthuſiaſm* hath carry'd Men into very ſtrange Conceits and Extravagancies upon the Foundation of a *Religion* already eſtabliſh'd, as we have Inſtances enough hereof in the *Anabaptiſts of Germany*, the *Quakers* here with us, the * *Bateniſts* among the *Mahometans*, and in ſome of the *Recluſes of the Church of Rome*. But that *Enthuſiaſm* could ever go ſo far, as to fancy a *Divine Revelation* for the eſtabliſhing of a *new Religion*, and upon ſuch a Fancy propagate that Religion in the World, as if it came from *God*, is that which I cannot believe; and there is no Inſtance, that I know of, that can be given hereof. But,

2*dly*, Allowing it poſſible, this Objection then, as apply'd to the Caſe in hand, muſt ſuppoſe *Jeſus Chriſt*, and his *Apoſtles*, to have been deceiv'd by *Enthuſiaſm* into the Religion which they taught; and that therefore, altho' they were by no means ſuch wicked Men as a wilful *Impoſture* muſt ſuppoſe them to be, yet ſtill they might be *Impoſtors* by Miſtake; and being by *Enthuſiaſm* ſo far deluded, as

* They were a ſort of *Mahometan Enthuſiaſts* in the *Eaſt*, who follow'd the Light within them in the ſame manner as the *Quakers* with us, and therefore were call'd *Bateniſts* from the *Arabick* Word, *Baten*, *intus*. And on this Principle they did all the Villanies imaginable, pretending an Impulſe thereto from this Light *within* them.

to think That to come to them from *God* by Divine Revelation, which had no other Birth but from their own wild Fancies, might preach it to Men as ſuch, not out of a wicked Deſign to deceive, but that they were really herein deceiv'd themſelves. But is it poſſible for any Man to conceive, that ſo grave, ſo ſerious, and ſo wiſely a fram'd Religion as *Chriſtianity* is, could ever be the Spawn of *Enthuſiaſm?* Whatſoever is the Product of that, uſeth ever to be like the Parent, wild and extravagant in all its Parts, often diſagreeing with all manner of Reaſon, and often as much with it ſelf. But *Chriſtianity* is in all its Parts as rational as it is good, giving us the juſteſt Notions of *God*, the beſt Precepts of our Duty towards him, and the exacteſt Rules of living honeſtly and righteouſly with each other, and hath a thorough Conformity to it ſelf in every particular of it; on which account it hath been approv'd and admir'd for the excellency of its Compoſure, and the Wiſdom of its Conſtitutions, even by the beſt and wiſeſt of thoſe who never ſubmitted thereto; and therefore always carries with it Marks and Evidences enough in the very Nature of it, ſufficiently to prove it vaſtly above the Power of ſuch a Cauſe ever to produce it.

3. The *Founder* and firſt *Teachers* of *Chriſtianity* gave ſuch Evidences for the Truth thereof, as *Enthuſiaſm* could never produce. For can *Enthuſiaſm* raiſe the Dead to Life again, cure all manner of Diſeaſes, and work ſuch other Miracles as Chriſt and his Apoſtles did? Had they by *Enthuſiaſm* been miſtaken in the Doctrines which they taught, certainly *God* would never have wrought ſuch wonderful Works by their Hands as give Teſtimony thereto.

4. Several

4. Several of the principal *Articles* of our *Faith* depend upon ſuch Matters of Fact, as allow no room for *Enthuſiaſm* to take place in them; as that of the *Reſurrection* of our *Saviour* from the dead, his *Aſcenſion* into *Heaven*, and the *Deſcent* of the *Holy Ghoſt* in the *Gift of Tongues*. For in ſuch things as theſe, which Men ſee with their Eyes, and hear with their Ears, and feel with their Hands (as one of the *Apoſtles* did the very Wounds of our *Saviour* after his *Reſurrection*) no *Enthuſiaſm* can ever lead Men into a Miſtake. For can it poſſibly be ſaid, that it was only by *Enthuſiaſm* that Five hundred Men together ſaw *Chriſt* after he was riſen again from the dead? Or that it was by *Enthuſiaſm* that his *Apoſtles* ſaw him aſcend up into *Heaven* from *Mount Olivet* in the preſence of them all at Noon day? Or that it was only by *Enthuſiaſm* that the ſame *Apoſtles* on the Day of *Pentecoſt* receiv'd the *Gift of Tongues* by the *Deſcent* of the *Holy Ghoſt* upon them, ſo as to be able to converſe with all the ſeveral *Nations* then at *Jeruſalem* in their own Languages, without ever having learnt any thing of them? To ſay that Men could any way be miſtaken in ſuch Things as theſe, will be to deny the Certainty of Senſe, and overthrow the Foundations of all manner of Knowledge whatever. It muſt therefore be ſaid as to theſe Particulars, as it muſt alſo of all the *Miracles* of our *Saviour*, which give Teſtimony to the Doctrines which he taught, That his *Apoſtles*, who teſtify'd them unto the World, and upon the Credit of them built up that *Religion* which they deliver'd unto us, did either ſee them really done as they relate, or they did not ſee them. If they did ſee them, no *Enthuſiaſm* could ever make them be miſtaken therein; and if they did not, they muſt be altogether as bad *Impoſtors* as *Maho-*

met himſelf, in teſtifying them unto us; and what but as great Wickedneſs as his, could ever induce them ſo to do?

SECT. IV.

IV. The next Mark of an *Impoſture* is, That it muſt unavoidably contain in it ſeveral palpable Falſities, whereby may be made appear the Falſity of all the reſt. For whoever invents a Lie, can never do it ſo cunningly and knowingly, but ſtill there will be ſome Flaw or other left in it, which will expoſe it to a Diſcovery; and no Man who frames an Invention, can ever ſecure it herefrom without two Qualifications, which no Man can have; and they are, 1*ſt*. A thorough Knowledge of all manner of Truths. And 2*dly*, ſuch an exact Memory, as can bring them all preſent to his Mind, whenever there ſhall be an Occaſion. For to make the Lie paſs without Contradiction, he muſt make it put on a ſeeming Agreement with all other Truths whatever. And how can any one do this without knowing all Truths, and having them alſo all ready and preſent in his Mind to conſider them in order thereto? And ſince no Man is ſufficient for this, no Man is ſufficient ſo to frame a Lie, but he will always put ſomething or other into it, which will palpably prove it to be ſo. For if there be but any one known Truth in the whole Scheme of Nature with which it interferes, this muſt make the Diſcovery; and there is no Man that forgeth an *Impoſture*, but makes himſelf liable this way to be convicted of it. This is the Method whereby we diſtinguiſh ſuppoſititious *Authors* from thoſe which are genuine, and fabulous Writers from true *Hiſtorians*. For there is always ſomething in ſuch, which diſagrees from known Truths, to make the Diſcovery;

Diſcovery; ſome Flaw always left, in ſpight of the utmoſt Care and Foreſight of the Forger, that betrays the Cheat. Thus *Annius*'s *Impoſture* of his *Beroſus*, *Manetho* and *Megaſthenes* became detected, and ſo alſo we know the *Tuſcan Antiquities* of *Inghiramius* to be a Cheat of the like Nature. And by the ſame Rule is it that we receive *Saluſt*, *Tacitus*, and *Suetonius* for true *Hiſtorians*, and reject others as Writers of Fables, and of no Authority with us: And if we examine the *Alcoran* of *Mahomet* by the ſame Method, nothing can be more plainly convicted of *Falſity* and *Impoſture*, than that muſt be by it. For altho' in that Book he allows both the *Old* and the *New Teſtament* to be of Divine Authority, yet in a multitude of Inſtances he differs from both: I mean not in Matters of *Law* and *Religion*, for here his Deſign is to differ; but in Matters of Fact and Hiſtory, which if once true, muſt evermore be the ſame. They have a Fetch indeed to bring him off, by ſaying, that the *Jews* and the *Chriſtians* corrupted thoſe holy Books, and therefore where he relates Things otherwiſe than they do, he doth there reſtore Truth, and not vary from it. But certainly this will not hold, where by a very groſs blunder, he makes the *Virgin* * *Mary* the Mother of our

* *Alcoran*, *c.* 3. where obſerve, that through all that *Chapter*, in every place, where the *French*, and out of that the *Engliſh Tranſlation* of the *Alcoran*, hath *Joachim*, in the Original *Arabic* it is *Amran*, and from thence this *Chapter* in the *Original* is call'd *Surato'l Amran*, i. e. *the Chapter of Amran*. But in both theſe *Tranſlations* it is called the *Chapter* of *Joachim*. For *Mahomet* miſtaking the *Virgin Mary* to be the ſame with *Miriam*, the Siſter of *Moſes*, makes *Amran* to be her Father. But *Ryer*, the *French Tranſlator*, very imprudently taking upon him to correct the *Impoſtor*'s Blunder, puts *Joachim* in the place of

our *Saviour*, to be the ſame with *Miriam*, the Siſter of *Moſes*. For this would be to put the *Goſpel* ſo cloſe upon the Heels of the *Law*, as to allow no time for the taking place of this latter, before it would have been totally aboliſh'd by the former. But what moſt diſcovers his *Impoſture*, are the monſtrous Miſtakes which he makes in the Moral part thereof. For he allows *Fornication*, and juſtifies *Adultery* by his *Law*, and makes *War*, *Rapine*, and *Slaughter* to be the main part of the *Religion* which he taught; which being contrary to the Nature of *God*, from whom he ſays he receiv'd it, and contrary to that Law of unalterable and eternal Truth, which he hath written in the Hearts of all of us from the beginning; the obvious Principles of every Man's Reaſon convict him of Falſhood herein, and thereby manifeſtly prove all the reſt to be nothing elſe but an abominable Impiety of his own Invention. And were the *Religion* of *Jeſus Chriſt*, as deliver'd to us in the *New Teſtament*, an *Impoſture* like this, it muſt have the ſame Flaws therein, that is, many Falſities in Matter of Fact, and more in Doctrine, and all his *Prophecies* would be without Truth in the Original, or Verification in the Event. And when you can make out any one of theſe Particulars againſt it, then we will be ready to ſay the ſame thereof that you do, That all is *Cheat* and *Impoſture*, and no Credit or Faith is any longer to be given thereto.

And 1ſt, As to the Matters of Fact contain'd in the *Hiſtory* of the *New Teſtament*, whoever yet convicted any one of them of Falſhood? Or whoever ſo much as endeavour'd it in the Age when the Books

of *Amran*, and thereby gives us a falſe Verſion, where it is very material in order to the expoſing of that *Impoſture*, to know the true. And the *Engliſh Tranſlator* follows him herein.

were

were firſt written, when the Falſhood might have been beſt prov'd, had there been any ſuch in them, and the doing hereof would have ſo much ſerv'd the Deſigns of thoſe bitter Enemies of the Chriſtian Cauſe, who from the firſt did the utmoſt they could to ſuppreſs it? When Relations of Matters of Fact paſs uncontradicted and uncontroll'd in the Age in which they were tranſacted, and among thoſe who thought themſelves greatly concern'd to have them believ'd falſe, this muſt be taken for an undeniable Argument of their Truth. And this Argument the *Hiſtory* of the *New Teſtament* hath on its ſide in its fulleſt Strength. For the Books were written and publiſh'd in the very Age in which the Things related in them were done, yet no one then ever contradicted or convicted of Falſhood any one Paſſage in them, though *Chriſtianity* had from the very beginning the *Profeſſors* of all other *Religions* in moſt bitter Enmity againſt it, who would have been moſt ready and glad ſo to do, could they have found but the leaſt Pretence for it. And had any of thoſe Relations been falſe, there were then means enough undeniably to have convicted them of it. For thoſe Things which are related of *Jeſus Chriſt* and his *Apoſtles* in the *Hiſtory* of the *New Teſtament*, are not there ſaid to have been done in Corners, where none were preſent to contradict them, but upon the open Stage of the World, and many of them in the Sight of Thouſands; and therefore had they not been really done, or done otherwiſe than related, there could not have wanted Witneſſes enough to make Proof hereof. And moſt certainly thoſe who ſo bitterly oppos'd *Chriſtianity* from the firſt, would have found them out, and made uſe of their Teſtimonies to the utmoſt for the overthrowing of the Cauſe they ſo violently oppos'd;

oppos'd; and had they done ſo, to be ſure we ſhould have had thoſe Teſtimonies in the Mouths of all its Enemies ever ſince. For they would have yielded them the ſtrongeſt and the moſt prevailing Argument they could poſſibly have urg'd againſt it. The falſe Pretences of all other *Impoſtors* have been detected by thoſe who liv'd in their Times, and the true Hiſtory is given of them inſtead of the falſe ones which they gave of themſelves. And had *Jeſus Chriſt* and his *Apoſtles* been like *Impoſtors*, and the Things related of them in the Books of the *New Teſtament* falſe and forg'd, it is not poſſible to conceive, eſpecially in the Circumſtances above-mention'd, how they could have eſcap'd the like Diſcovery; but certainly in this caſe, amidſt ſo many Witneſſes who could have prov'd the Falſhood, and ſo many Enemies who were eager to detect it, all muſt have come out, and every falſe Narrative would have been ſhown to be ſuch, and the true one given in its ſtead, and we ſhould have heard enough hereof from the Adverſaries of our *Holy Religion* through evry Age ſince. And that this was not done when there was ſuch bitter Oppoſition againſt the *Chriſtian Religion* from the firſt propagating of it, and it would have been ſo ſtrong an Argument againſt it, can be aſſign'd to no other cauſe, but that the Things related were ſo evidently and manifeſtly true, as not to afford the leaſt Pretence for the contradicting of them. But this is not all we have to ſay in the caſe. For it hath not only happened that none of thoſe Matters of Fact have ever been contradicted, or prov'd falſe by any of the firſt Enemies of *Chriſtianity*, who were beſt able to have done ſo, had there been that *Impoſture* in them which you alledge; but on the contrary many of them have been allow'd

true,

true, and atteſted by them. For two of the moſt ſurprizing Particulars related in the Goſpels are confirm'd by the Teſtimony of *Heathen* Writers, I mean the *Murther of the Innocents* by *Herod* at *Bethlehem*, and the *wonderful Eclipſe of the Sun*, which happened at the Death of our *Saviour*, contrary to the Nature of a Solar *Eclipſe*, when the *Moon* was in the Full. (*) *Macrobius* tells us of the former, and (†) *Phlegon Trallianus* of the latter. And that which is the moſt important part of all, and bears the greateſt Teſtimony to the Truth of the whole, was allow'd and acknowledg'd on all Hands both by *Jews* and *Heathens* even in their bittereſt Oppoſition againſt the *Chriſtian* Cauſe, I mean the Account which is given in thoſe Sacred Books of the *Miracles* of our *Saviour*. For both of them have yielded to the Truth hereof; only the *Jews* ſay, that he wrought them by virtue of the *Tetragrammaton*, or the Sacred Name *Jehovah*, ſtolen by him out of the *Temple* (which the ridiculouſneſs of the Fable they relate concerning it, ſufficiently confutes) and the *Heathens*, by *Magick Art*. And therefore *Philoſtratus* and *Hierocles* finding no other way to overthrow the Authority which thoſe Miracles gave his *Religion*, confronted againſt him the *Hiſtory* of *Apollonius Tyaneus*, whom they pretended by the ſame Art of *Magick* to have done as wonderful Things, and by this means endeavour'd at leaſt to invalidate thoſe miraculous Works of his, which they could not deny. And,

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(*) Saturnal. lib. 2. c. 4. (†) Vide Chronicon Euſebii, & Origenis contra Celſum librum ſecundum, & Tract. ad Matthæum 35.

2dly. As to the *Prophecies* of our *Saviour*, the Truth of their Event in every particular proves the Truth of him that predicted them. For did he not come from *God*, how could he have this wonderful Knowledge, as thus to foretel Things to come? Were he not of the Secrets of the *Almighty*, how could he ſo certainly have foreſhown what in Aftertimes he would bring to paſs? If it were only by gueſs that he did ſo, how poſſibly could all things ſo exactly fall out in the Event, that nothing ſhould in the leaſt happen otherwiſe than as he predicted; eſpecially ſince as to moſt of them, it cannot be ſo much as ſaid, that there was any place for Human Sagacity, or the leaſt probable Conjecture to help him to any Foreſight therein? For how improbable was it that the *Religion* which he taught, ſhould, againſt the bent of the whole World, have made ſo great and ſpeedy Progreſs therein, as he foretold that it ſhould? or that ſuch Inſtruments as he employ'd in this Work, a company of poor, ignorant, and contemptible *Fiſhermen*, ſhould ever have been able to have effected it, without the extraordinary Providence of *God* over-ruling the Hearts, as well as the Power of Men? A thing in the ordinary courſe of Human Affairs ſo unlikely to ſucceed, could never have been brought to paſs; nor could our *Saviour* have any manner of ground from the nature of the thing, ſo much as to gueſs at ſo ſtrange an Event, and therefore could never have ſo punctually foretold it; but that being ſent of God to begin this Work, he foreknew all that he would do for the perfecting of it. And the ſame is to be ſaid of what he further predicted of this *holy Religion* as to its continuance among us to the end of the World, of the calling of the *Gentiles* thereinto, and the rejecting

jecting of the *Jews*; of the great Calamities which ſhould attend that People (as accordingly they have through all Ages ſince,) and particularly of that great and terrible Calamity which was to fall upon them in the Deſtruction of *Jeruſalem*, and accordingly happened about Forty Years after, which he ſo exactly foretold, not only as to the Time, (for he ſaith it ſhould be before that * Generation ſhould paſs away) but alſo as to all other the moſt conſiderable Circumſtances of it, that nothing can be a more exact and perfect Comment on the 24th Chapter of St. *Matthew*, and thoſe other Paſſages in the *Goſpels* where this diſmal Deſtruction is foretold, than that *Hiſtory of Joſephus* which gives us an account how it was brought to paſs. And that part of the *Prophecy* which relates to the final Deſtruction of the *Temple*, foretelling, *that one Stone ſhould not be left upon another*, hath been ſo exactly verify'd, that notwithſtanding ſeveral Attempts which have been made for the re-edifying of it, it could never be effected; no, not as far as the laying of one Stone upon another in order thereto, even to this Day. And when *Julian the Apoſtate*, out of deſign to confront this *Prophecy*, and give the Lye thereto, employ'd both the Power and the Treaſure of the *Roman Empire* for the re-building of it, *Heaven* it ſelf interpos'd in an extraordinary manner, to make good what Chriſt had predicted to be the eſtabliſh'd Purpoſe of the Almighty, which nothing was able to alter, and by a miraculous Fire deſtroy'd the Work as faſt as it was built, and at length forc'd the Undertakers totally to deſiſt therefrom. For the Truth whereof, I will not

* Matth. c. 24. v. 34.

refer

refer you to the Teſtimony of *Socrates Scholaſticus*, *Sozomen*, *Chryſoſtom*, or any other of the *Chriſtian* Writers who relate it; but to one whom you cannot ſuſpect of ſerving the Intereſt of the *Chriſtian Cauſe* herein, he being as much an Adverſary thereto as any of you; I mean *Ammianus Marcellinus*, who was an *Heathen* Writer, and then ſerv'd under *Julian* in his Wars in the *Eaſt*, at the ſame time when this happen'd. His Words concerning it (*lib.* 23. *c.* 1.) are as followeth. ------*Ambitioſum quondam apud Hieroſolymam Templum, quod poſt multa & interneciva certamina, obſidente Veſpaſiano poſteaque Tito, ægre eſt expugnatum, inſtaurare ſumptibus excogitabat immodicis, negotiumque maturandum Alypio dederat Antiochenſi, qui olim Britannias curaverat pro Præfectis. Cum itaque rei idem fortiter inſtaret Alypius, juvaretque Provinciæ Rector, metuendi globi flammarum prope fundamenta crebris aſſultibus erumpentes fecere locum, exuſtis aliquoties operantibus, inacceſſum, hocque modo elemento deſtinatius repellente, ceſſavit inceptum:* i. e. "*Julian* having a deſign to "rebuild with extraordinary Expence, the Tem- "ple of *Jeruſalem*, formerly a very ſtately Struct- "ure (which, firſt *Veſpaſian*, and after *Titus*, lay- "ing Siege thereto, was, after many bloody Con- "flicts, at length with difficulty taken and de- "ſtroy'd) committed the care of the Buſineſs to "*Alypius* the *Antiochian*, who formerly had been "*Propræfect* of *Britany*, to be with all ſpeed expe- "dited by him. But while *Alypius* was diligently "preſſing on the Work, and the Governor of the "Province helping him therein, dreadful Balls of "Fire breaking forth from the Foundations of the "Building, did by their frequent Eruptions make "the Place unacceſſible, the Workmen being ſe- "veral times deſtroy'd by the Fire, as they went

"to

" to their Labour; and by this means the Element " ſtill perſiſting as of purpoſe to obſtruct it, the " Work ceas'd". And it hath never ſince been again attempted, even to this Day, nor is there now left the leaſt remainder of its Ruins, to ſhow ſo much as the Place where this Temple once ſtood; or have thoſe who travel thither, any other Mark whereby to find it out, but the *Mahometan Moſque*, erected on the ſame Plat by *Omar*, the ſecond Succeſſor of *Mahomet*; and which hath now continued for above a Thouſand Years to pollute with the worſt of Superſtitions, that ſacred Ground on which it was formerly built. Had our *Saviour* been an *Impoſtor*, and foretold all theſe things without any Knowledge of the Counſels of him who was to bring them to paſs, ſomething certainly muſt have happened in the Event of ſo many Particulars, as would have given the Lye to his Predictions, and you the opportunity of convicting him thereof by plain Matters of Fact falling out contrary to them. And although this could not have been done at firſt, but poſſibly ſuch Prophecies as theſe might have impos'd for a while on the Credulity of many; yet we that have paſs'd the time of their Completion, could never be deceiv'd thereby; but by the Event muſt plainly know, whether what he foretold be true or falſe, and from thence have enough to make a Judgment alſo of the Truth of him that predicted them. And therefore had our *Saviour*, like *Mahomet*, invented his *Religion* to deceive the World; if he intended it ſhould have continu'd, he muſt have taken the ſame Courſe that *Mahomet* did, and never ventur'd at any *Prophecy* at all, that he might not be confuted by the Event, and ſo loſe his whole Deſign. If you anſwer, That our *Saviour* foretold future Events af-

ter the ſame manner as the *Phariſees* ſaid he wrought his *Miracles*; that is, by the *Prince* of the *Devils:* You aſcribe that Knowledge to the wicked One, which is above his reach to attain unto. The *Oracles* which he gave in the *Heathen Temples*, only prove him able to cheat Mankind with dubious and dark Anſwers, but never clearly to inform them of the future Purpoſes of the *Almighty*. And indeed, how can it be imagin'd that ſuch an accurſed one, as he that is caſt off at the greateſt diſtance from *God* (who alone governs all the Works of his Creation, and by the Wiſdom of his Providence orders every Event that attends them) ſhould ever be ſo privy to his Counſels, as to be able to foreknow any thing that he determines concerning them; unleſs it be where he himſelf is imploy'd as an Executioner of his Juſtice to bring it to paſs? But all our *Saviour's Predictions* were clear and full, foretelling Things to come, in the ſame manner as *Hiſtorians* relate them when paſt, without Ambiguity in the Words, or Perplexity in the Matter, or the leaſt room left for Evaſion or Deceit in them, and were all exactly fulfill'd in their appointed time; and we have the continuance of his *Goſpel*, the ſpreading of it through all the *Nations* of the *Earth*, the Rejection of the *Jews*, the Calamities of thoſe People in a continu'd Exile, and the total Deſtruction of their *Temple*, ſtanding Evidences hereof, even to this Day. And how could all this ever have happened ſo exactly according to his Word, but that he was that Holy and Bleſſed One, who had the *Counſels* of the Almighty communicated unto him, and was ſent by Him on purpoſe to declare unto us as many of them as were neceſſary for us to know, in order to the attaining of Everlaſting Life? And,

3*dly*.

3*dly*, As to the *Doctrinal Part of his Religion*, what can be more worthy of *God*, than the Notions which he gives us of him, and the Worſhip which he directs us to render unto him? And what more worthy of us, and perfecting of our Nature, than that Law for the Conduct of our Lives which he hath deliver'd unto us? And what can be more Holy, Pure, and Perfect, than the Precepts thereof? Here the Sublimity and vaſt Extent of the Matter give Scope large enough for the wiſeſt of Men to bewilder and loſe themſelves in Error and Miſtake; and yet convince us but of any one ſuch in the whole Extent of our *Religion*, and that alone ſhall be ſufficient to prove the *Impoſture* you would charge it with, and I will yield you all you would have for the ſake thereof. But it is ſo far herefrom, that I durſt make you your ſelves the Judges, whether it delivers any thing elſe unto us of the Nature and Excellencies of *God*, but what the Reaſon of every Man (altho' barely that alone, thro' that Cloud of Ignorance and Error which the Fall hath over-ſpread us with, could never clearly make the Diſcovery) muſt now, when thus diſcover'd, ever juſtify and admire: Whether it preſcribes us any one particular relating to his Worſhip, but what is moſt agreeable to thoſe his Excellencies: And whether the Precepts and Laws therein laid down unto us for the governing of our Lives and Converſations, be any other than what do all correſpond ſo exactly with every thing which the rational Dictates of our Nature direct us to, that they take them all in without Omiſſion or Defect, and improve them to the utmoſt without Error or Miſtake in the leaſt Circumſtance that belongs unto them? If you ſay, that all this might be attain'd to by Human Wiſdom and Study; I anſwer, ſuppo-

World, muſt find all Men ſo far prejudic'd and poſſeſs'd againſt it, as they are affected to the *old one* they have before profeſs'd; and therefore when Men are educated, or any otherwiſe fix'd and ſettled in a *Religion* (and all Mankind are in ſome or other) they are not apt eaſily to forego it, but it muſt be ſomething more than ordinary that muſt bring them over to another contrary thereto. When the *new Religion* really comes from *God* (as the *Jewiſh Religion* firſt, and after the *Chriſtian* did) it brings its *Credentials* with it, the Power of *Miracles* to make way for its Reception. For when Men find the Omnipotency of *God* working with it, they have from thence ſufficient Evidence given them from whom it comes, and there is need of no other Means to induce them to believe, but that the *Religion* which *God* doth in ſuch a manner own and atteſt, muſt be from him. But where there is no ſuch Power accompanying the *new Religion* to gain Credit thereto, the defect hereof muſt be made up by ſomewhat elſe, to draw over the People to its Belief; and this is that which muſt put all *Impoſtors* upon Craft and Fraud in order to the compaſſing of their Ends. But that *Jeſus Chriſt* and his *Apoſtles* made uſe of no ſuch Craft or Fraud to induce Men into the Belief of that *Holy Religion* which they taught, and conſequently could be no ſuch *Impoſtors*, will be beſt made appear by going over all thoſe ways of Craft and Fraud which *Mahomet* ſerv'd himſelf of; and by ſhowing you that none of them can poſſibly be ſaid to have been practis'd by any of them. For *Mahomet* being one of the craftieſt Cheats that ever ſet up to impoſe a *falſe Religion* on Mankind, and the only Perſon that ever carry'd on his wicked Deſign with Succeſs, you may be ſure he left no Art or Device unpractis'd,

which

which could poſſibly be made uſe of with any Advantage for the compaſſing of it. And therefore by proving unto you that none of thoſe Methods of Craft and Fraud, which were made uſe of for the firſt propagating of *Mahometiſm*, were ever practis'd in the firſt preaching of *Chriſtianity*; I ſhall ſufficiently prove that no Craft or Fraud at all, which is any way practicable on ſuch Occaſions, can ever be charg'd thereupon. For,

1. *Mahomet* made uſe of all manner of Inſinuation both with Rich and Poor, for the gaining of their Affection, thereby to gain them to his *Impoſture* alſo. But our *Saviour Chriſt* and his *Apoſtles* did quite the contrary, freely convincing all Men of their Sins, without having regard to any thing elſe but the faithful Diſcharge of the *Miſſion* on which they were ſent; which inſtead of reconciling Men to their Perſons, provok'd the World againſt them, and they ſufficiently experienc'd it from the ill Uſage which they found therein.

2. *Mahomet*, the eaſier to draw over the *Arabians* to his Party, indulg'd them by his *Law* in all thoſe Paſſions and corrupt Affections which he found them ſtrongly addicted to, eſpecially thoſe of *Luſt* and *War*, which thoſe *Barbarians*, above all the Nations of the Earth, were by their natural Inclinations moſt violently carry'd after; and therefore he allows them a Plurality of Wives, and a free uſe of their Female Slaves for the ſatisfying of their *Luſt*, and makes it a main part of his *Religion* for them to fight againſt, plunder, and deſtroy all that would not be of it. But *Jeſus Chriſt* and his *Apoſtles* allow'd no ſuch Practices, but ſtrictly prohibited all manner of Sin, how much ſoever in Reputation among Men, even to the forbidding of many Things till then allow'd and held lawful

among thoſe who were call'd God's own People; and therefore inſtead of ſeeking the Favour of Men, by indulging them in their Luſts and ſinful Practiſes, they laid a much ſtricter reſtraint upon them than was ever done before.

3*dly*, *Mahomet* to pleaſe his *Arabians*, retain'd in the *Religion* which he taught them, moſt of thoſe Rites and Ceremonies which they had been accuſtom'd to under that which he aboliſh'd, and alſo the *Temple* of *Mecca*, in which they were chiefly perform'd. But *Jeſus Chriſt*, without having any regard to the pleaſing of Men, aboliſh'd both the *Temple* and the *Law*, which the *Jews* were ſo bigotted unto, and alſo the total worſhipping of *God* by *Sacrifices*, without being at all influenc'd to the contrary, by that extravagant Fondneſs which he knew the whole World had then for them.

4*thly*, *Mahomet*, when he found any of his new *Laws* not ſo well to ſerve his turn, craftily ſhifted the *Scene*, and brought them about to his Purpoſe by ſuch Alterations as would beſt ſuit therewith; and therefore when his making his *Kebla* towards *Jeruſalem* did not ſo well pleaſe his Country-men, he turn'd it about again towards *Mecca*, and order'd all his *Pilgrimages* thither, as in the time of their *Idolatry*. And the like Changes he made in many other Particulars, according as he found his Intereſt requir'd. And this is that which every *Impoſtor* muſt do. For Intereſt being the End which all ſuch aim at, it is impoſſible that they can ſo well lay their Deſigns in order to it, but that emerging Changes in the one, will frequently require Changes in the other alſo. But *Jeſus Chriſt* never made the leaſt alteration in any of the Doctrines or Precepts which he deliver'd, but what he firſt taught, both he and his Diſciples immutably perſiſted in, with-

without at all regarding how violently all the Intereſts of the World ran counter to them herein. And what can be a more certain Evidence that none ſuch was the bottom which they were built upon?

5*thly*, *Mahomet*, under pain of Death, forbad all manner of Diſputes about his *Religion*, and nothing could be a wiſer Courſe to prevent its Follies and Abſurdities from being detected and expos'd. For they being ſuch as could never ſtand the trial of a rational Examination, they muſt all have ſoon been exploded, had every Man been allow'd the free uſe of his Reaſon to enquire into them. But *Chriſt* and his *Apoſtles* direct the quite contrary Courſe. For our *Saviour* bids the *Jews* ſearch the *Scriptures* for the trial of thoſe Truths which he taught them, (*John* 5. *v.* 39.) And the *Noble Beræans* are commended, that they did ſo, before they would receive thoſe Doctrines of the *Chriſtian Religion* which were preach'd unto them, *Acts* 17. *v.* 11. And St. *Paul* gives us this general Rule, firſt to prove or try all Things, and then to hold faſt that only which we find to be good, 1 *Theſ.* 5. *v.* 21. It is only Error and Falſhood that deſires to ſhelter it ſelf in the dark, and dares not expoſe it ſelf to an open View and Trial. But Truth being always certain of its own Stability, makes uſe of no Art to ſupport it ſelf, but dares venture it ſelf abroad on its own Foundation only, and boldly offers it ſelf to every Man's Search; and the more it is ſifted and examined into, the more bright and refulgent will it always appear. And ſince *Chriſtianity* from the firſt ever took this Courſe (as it ſtill doth wherever purely profeſs'd) and inſtead of prohibiting Diſputes about it, invites all Men to ſearch and examine thereinto; this ſufficiently argues, how certain

certain the first *Teachers* of it were of its Truth, and that no Cheat or *Impoſture* could ever be intended thereby.

6thly, *Mahomet* made choice of a People first to propagate his *Impoſture* among, who were of all Men moſt fitted to receive it; and that on two Accounts: 1. Becauſe of the Indifferency which they were grown to as to any *Religion* at all: And, 2. Becauſe of the great Ignorance they were in of all manner of Learning at that time, when he firſt vented his Forgeries among them, there being then but only one Man among all the Inhabitants of *Mecca* that could either write or read. For who are more fit to be impos'd on than the Ignorant? And who can be more eaſy to receive a *New Religion*, than thoſe who are not prepoſſeſs'd with any other to prejudice them againſt it? The *Papiſts*, who, next *Mahomet*, have the greateſt claim to *Impoſture*, as to thoſe Errors which they teach, very well underſtand how ſuch a Cauſe is to be ſerv'd by both thoſe Particulars; and therefore make it their Buſineſs as much as they can, to keep their own People in Ignorance, and pervert all thoſe they call *Hereticks*, to *Atheiſm* and *Infidelity*, that ſo having no *Religion* at all, they may be the better prepar'd again to receive theirs. And that there are ſo many *Atheiſts* now among us, it is too well known, how much it is owing to their *Helliſh Artifice* againſt us. But all was quite contrary as to thoſe whom *Chriſt* and his *Apoſtles* firſt preach'd our Holy Religion unto. Our *Saviour* did not chuſe ſuch ignorant Times to come among us in, or a People ſo indifferent in Religion, firſt to manifeſt himſelf unto. For the *Jews* were ſo far from being weary of that Religion which they had ſo long profeſs'd, when he firſt appear'd in his *Miſſion* among

among them, that they were then grown into the contrary Extreme; a very extravagant Bigottry and Superſtition concerning it; ſo that nothing was more difficult, than to withdraw them from it; nor could any thing be more offenſive to them, than an Offer tending thereto; and ſo it continues with them, even to this Day. And the Caſe was not much otherwiſe as to all the reſt of Mankind; the *Gentiles* being then grown almoſt as tenacious of their *Idolatry*, as the *Jews* of their *Law*; and Learning was in that Age among both at the higheſt pitch that ever it was in the World; and conſequently, Men were never leſs diſpos'd than at that time, to receive a new Religion, or ever better able to defend their Old. And therefore had *Chriſtianity* been an *Impoſture*, it could never have eſcap'd, in ſuch an Age as that, a full Detection, or ever have been able to have born up againſt it; ſuch inquiſitive Heads, and piercing Wits, as were then in the World, would have ſifted it to the bottom, div'd into its deepeſt Secrets, and unravell'd and laid open the whole Plot, and the prejudic'd World would immediately have cruſh'd it to pieces thereupon, ſo that it ſhould never more have appear'd among Mankind. But the Truth of our Holy Religion was ſuch, that it boldly offer'd it ſelf to this Tryal; and it ſeems to have choſen ſuch an Age as this, firſt to come into the World, on purpoſe to undergo it, that ſo it might be the better juſtified thereby. And juſtify'd by it, it was; for although it were oppos'd by the utmoſt Violence of the prejudic'd World, they could get no ground of it; though it were throughly examin'd, and diligently ſearch'd into by the acuteſt and ſubtileſt Wits of thoſe Ages in which it firſt appear'd, they could never diſcover any Fraud, or

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make out the leaſt Flaw therein; but, in ſpite of both, it triumph'd, by its own naked Truth only, over all manner of Oppoſition, and by *God*'s Mercy continues ſtill ſo to do, even to this Day. That a Cheat and a Fraud in a Thing of this nature ſhould be impoſed on Men totally ignorant and illiterate, or that ſuch as they, when void of all manner of Religion, (as the Men of *Mecca* for the moſt part were when *Mahomet* began his *Impoſture* among them) ſhould be eaſy to embrace a new one, is no hard matter to conceive; but that an *Impoſture* ſhould be receiv'd, and obtain ſuch Prevalency over Men in ſo learned and diſcerning an Age, as that wherein Chriſtianity firſt appear'd in the World, or that that they who were then ſo zealouſly addicted to the Religion they had been educated in, whether *Jews* or *Gentiles*, ſhould ever have been induc'd to forſake it for a new one, founded only on a Cheat and Fraud, is what, morally ſpeaking, we may very well reckon impoſſible.

7thly, *Mahomet* offer'd at no *Prophecies*, that he might not run the hazard of being confuted by the Event. But *Jeſus Chriſt* deliver'd many clear and plain *Prophecies*, ſeveral of which reſpected that very Age in which he liv'd, and were all in their proper time as plainly verify'd by the Completion of them.

8thly, *Mahomet* offer'd at no *Miracles* in publick, although continually call'd upon and provok'd to it by his Oppoſers. For not being able to work any true ones, he would not hazard himſelf to a Diſcovery by thoſe which were counterfeit. And therefore all thoſe Things which he would have go for *Miracles*; that is, his Converſe with the *Angel Gabriel*, his *Journey to Heaven*, and the *Armies of Angels* that help'd him in his *Battles*, are only related

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by him as Things acted behind the Curtain, of which there was no other Witneſs but himſelf alone, and conſequently there could be no Witneſs on the other ſide ever to contradict them. But *Jeſus Chriſt* and his *Apoſtles* having the real Power of working *Miracles*, did them openly in the ſight of Thouſands, where all manner of Opportunity was given to every Spectator to examine into them, and try whether they were true or no; and therefore had there been any Cheat or Fraud in them, it is not poſſible to conceive how they ſhould have eſcap'd a Diſcovery. And yet no ſuch Diſcovery could ever be made; which was ſo convincing an Argument of their Truth and Reality, that even the bittereſt Enemies of our Holy Religion from the firſt yielded in this particular, and both *Jews* and *Heathens* allow'd all thoſe miraculous Works which are related of our *Saviour* and his *Apoſtles* in the Books of the *New Teſtament*, to have been really and truly wrought by them, as hath been afore obſerv'd. And indeed the Evidence was too manifeſt to be deny'd, ſince thoſe very Blind that receiv'd their Sight, thoſe Dumb that were enabled to Speak, thoſe Deaf that were reſtor'd to their Hearing, thoſe Lame that were made to Walk, and thoſe Dead that were rais'd again to Life, liv'd many Years after to be as ſtanding Monuments of the Truth of thoſe Things, which no one could contradict. And therefore the Oppoſers of the Goſpel of *Jeſus Chriſt* have all along rather choſen to invalidate the Authority of thoſe *Miracles*, than deny the Truth and Reality of them.

For they allowing the Matters of Fact, object that there are other Powers lower than the Divine, that are able to bring them to paſs; and therefore, although thoſe Works were wrought, they

they do not yet prove either the Perſons or the Doctrines which they taught to come from *God*, and conſequently can give no ſuch Evidence, as that which we inſiſt upon them for the Truth of that *Religion* which we profeſs; That others, by *Magick Art*, have done the ſame Things; That the Scriptures tell us ſo of *Jannes* and *Jambres*, and *Simon Magus*; and prophane Writers of *Apollonius Tyaneus*, *Apuleius*, and others; and both *Moſes* and *Jeſus Chriſt* knew this very well, and therefore forewarn'd their *Diſciples* againſt it, telling them that *Falſe Prophets* ſhould ariſe, who ſhould ſhow Signs and Wonders to deceive, if poſſible, the very Elect; and that they ſhould take Care not to hearken to them. And therefore, ſay they, if Signs and Wonders can be wrought by *Falſe Prophets*, how can they be Evidences for the true; Or how can we at all rely upon them for the verifying of any Doctrine which they deliver unto us? Or if thoſe *Miracles* which were wrought by them who are ſent of God, be only true *Miracles*, and all others falſe ones, how ſhall we diſtinguiſh the one from the other, ſo as by them to diſcern, whether the Doctrines be of God or no?

But theſe Difficulties will be eaſily remov'd, and the *Miracles* of our *Saviour* and his *Apoſtles*, as they are allow'd to be truly wrought by them, ſo alſo will they as truly prove the Doctrines which they taught, to come from *God*, if you will but conſider theſe following Particulars.

1. *Miracles* are Works done which are ſtrange and amazing to us, as being brought to paſs out of the ordinary Road, and in a manner which we cannot comprehend; and theſe are of two Sorts: 1. Such as exceed only the Power of Man to effect them; and theſe we call *Signs* or *Wonders*: And,

2. Such

2. Such as exceed the Power of any created Being whatſoever; and theſe only are properly *Miracles.*

2. Where-ever ſuch *Miracles* are wrought, as are of this laſt ſort, *God* alone muſt be the *Author* of them; and therefore, where-ever ſuch are found, they manifeſtly prove the Power of *God* co-operating with the Perſons, at whoſe Word they are done; and with whomſoever it doth thus co-operate, it neceſſarily demonſtrates their *Miſſion* from him, and puts ſuch an authentick Seal to the Truth of the Doctrines which they teach, as cannot be deny'd.

3. Where-ever a creating Power is neceſſary to the Effect produc'd, or the ſtated Laws of Nature are alter'd, there it is certain none but *God* himſelf can be the *Author* of the Work done. For he alone is able to create; and he having created all things according to his infinite Wiſdom, and given to each their proper Eſſence and Operations, he allows none but himſelf to alter the Natures of them, or change that Courſe which he hath put them into.

4. But within the Laws and Powers of *Nature*, there are abundance of Things which exceed the Power of Man to effect, and therefore ſeem as *Miracles* to us, which may be produc'd by other created Beings, and theſe are *evil Spirits* as well as *good.*

5. To the producing of theſe Effects, *evil Spirits* as well as *good* are enabled two manner of Ways: 1. By their greater Knowledge of the Powers of Nature; And, 2. By the greater Agency which they have to apply them to Effect. For,

6. There are a Multitude of Things in *Nature*, that thoſe *Spirits* know the Nature of, which we do not.

not. For their Abilities of knowing are vaſtly above ours, as not working by the dull Tools of Earth and Clay, as we do, and their Experience exceedingly greater, as having known the Works of *God* from the Beginning, and by long Obſervation pry'd deep into the Secrets of them. If a *Chymiſt* or a *Mathematician*, by his Skill in the Powers of *Nature*, can do many Things, which, to the ignorant and unlearned, ſhall ſeem as *Miracles*, (as we often find) how much more can thoſe knowing *Spirits* do ſo, whoſe Knowledge of the Powers of *Nature* is vaſtly more above all ours put together, than the higheſt and perfecteſt of ours is above that of the moſt ignorant that lives among us. But,

7. As thoſe *Spirits* have a vaſtly greater Knowledge of the Powers of *Nature* than we can have, ſo alſo have they a vaſtly greater Power to apply them to Effect. For they are of a much greater Agility in their Motion, of a much finer Subſtance to penetrate into Things, and actuate them into Operation; and alſo of a much ſtronger Agency or Power to work than we have, and which, no doubt, they are endow'd more or leſs with, according to the different Orders and Degrees in which *God* hath created them; and by both theſe together, that is, their greater Knowledge of Natural Cauſes, and their greater Power to apply them to Effect, can they do a great many Things within *Nature*'s Limits, which exceed all the Powers of Men to effect, and ſeem as miraculous and wonderful unto us, whenever brought to paſs.

8. *Good Spirits* never work thoſe *Miracles*, but in Subſerviency to the Divine Will, as they are neceſſary for the effecting of thoſe Things which *God* hath ordain'd by their *Miniſtry* to bring to paſs. And to them thoſe *Miracles* mention'd in *Scripture*, which

which exceed not the Power of ſuch created Beings, may be referr'd as the immediate Authors of them; it not being likely that *God* would interpoſe his immediate Power, excepting only in ſuch Caſes, as where there was need of it. For why ſhould the Lord himſelf put his Hand to that Work, which may as well be diſcharg'd by the *Miniſtry* of his *Servants?*

9. *Evil Spirits* having in a great meaſure the ſame Knowledge of Natural Cauſes as the *Good*, and the like Power to bring them to effect, can alſo work the like *Wonders*, and by *God* are often permitted ſo to do, both for the Trial of Men, and alſo for other good Cauſes which to him of his infinite Wiſdom ſeem fitting; and we have a plain Inſtance of it in the Caſe of *Job*.

10. *Evil Spirits* have not only this Power of working the like Wonders, which *Good Spirits* do, but alſo another, which *Good Spirits* will never make uſe of; that is, by Juggle, Deluſion, and Deceit to imitate thoſe true and proper *Miracles*, which none but God himſelf can really effect. And thus, by the Deluſion of the Devil, was a Cheat put upon *Saul* in the raiſing of *Samuel* to him from the Dead. For really to raiſe *Samuel* from the Dead, none but *God* could, and therefore that Appearance which *Saul* ſaw, was no more than a falſe Appearance, contrived by the *Devil* to put a Cheat and Deluſion upon him. And of this ſame ſort may we reckon the *Miracles* which *Jannes* and *Jambres* wrought in imitation of *Moſes*. For to turn a Rod into a Serpent, and Water into Blood, or to cauſe Frogs to come up upon the Land, in which three Particulars they did the ſame thing by their Inchantments, that *Moſes* did by the Hand of *God*, are Works, which if really done, require the cre-

ating Power to bring them to effect, which none but *God* hath; and therefore in this Caſe the Devil acted for them, not by his effecting, but only by his deluding Power. And ſuch *Miracles* the *Scripture* calls τέρατα ψεύδους κατ' ἐνέργειαν τοῦ Σατανᾶ; i. e. * *Lying or falſe Miracles, which are not really wrought, but only made ſo to appear by the juggle and deluſion of Satan.*

11. Thoſe Cheats and Deluſions of the *Devil*, whereby he imitates the true and real *Miracles of God*, which he cannot work, are only in tranſient Effects, like thoſe of Juglers upon a Stage, never in ſuch as are laſting and permanent. And where the Effect is totally tranſient, *God*'s Works are often ſo far above the *Devil*'s Imitation, that even in theſe there will be ſtill a multitude of Particulars, wherein he can have no Power, as much as by Juggle or Deluſion, to do any thing like unto them.

12. Whatſoever *Signs* or *Wonders* are wrought by *Magicians* or *Falſe Prophets*, muſt be referr'd to one of theſe two Heads; that is, that they are either the *Devil*'s Works, or the *Devil*'s Deluſions: And the *Scriptures*, which tell us of *Magicians* and *Falſe Prophets* working ſuch *Signs* and *Wonders*, do in many Places refer them hereto.

13. Thoſe *Signs* or *Wonders* which are really wrought by the *Devil* and his *Evil Spirits*, are to be diſtinguiſh'd from thoſe which are wrought by the Power of *Angels* or *Good Spirits*, by theſe following Marks: 1. That *Angels* or *Good Spirits* never work thoſe *Wonders*, but in Subſerviency to the Will of *God*, for the promoting of Truth and Righteouſ-

* 2 Theſ. 2. 9.

neſs;

neſs; but the *Devil* and his *Evil Spirits* only for the promoting of Error and Wickedneſs. 2. *Angels* or *Good Spirits*, never co-operate in the Production of thoſe *Wonders* with any *Prophet* or *Teacher*, but ſuch only as, being ſent of *God*, are good and righteous Perſons; but the *Devil* and his *Evil Spirits* only with ſuch as, not being ſent of *God*, are evil like themſelves. 3. *Angels* or *Good Spirits* never exert their Power to work theſe *Wonders*, but in Things ſerious and grave, whereby either the Good of Men, or the Honour of *God* is promoted; but the *Devil* and his *Evil Spirits* do it moſtly in Things miſchievous both to *God*'s Honour and Man's Good, or elſe in ſuch trivial and fooliſh matters as are beneath *God* or his Holy *Angels* to be concern'd in. And by the ſame Marks alſo may we diſtinguiſh *God*'s *Miracles* from the *Devil*'s *Juggles*, and thoſe wonderful Works which the Hand of the *Almighty* really effecteth, from thoſe falſe Appearances which the *Devil* makes in Imitation of them, to put a Cheat and a Deluſion upon us. Which Particulars being premis'd, the Anſwer to the foregoing Objections will be as followeth.

1. We do acknowledge that abundance of very wonderful Works may be effected by Powers lower than the Divine, and that not only by *Good Spirits*, but alſo by *Evil*.

2. That therefore ſuch Works alone are never ſufficient Proof of a Divine *Miſſion*, unleſs corroborated by ſuch concurring Circumſtances as prove them not to be from *Evil Spirits*, but only from *Good*.

3. That where-ever ſuch wonderful Works are done at the Word of a wicked Man, or to a wicked Purpoſe, (*i. e.* either to influence to a wicked Practice, or to give Credit to ſome falſe Doctrine)

or elſe in ſuch mean and trivial Caſes as are beneath the *Majeſty* of *God* or his *Miniſtring Spirits* to be concern'd in, there we may be ſure that he that doth thoſe Works, how much ſoever he may pretend to a Divine *Miſſion*, is only a *Falſe Prophet*; and that it is not by the Power of *God* or his *Good Spirits*, but only by the Power of the *Devil* and his wicked *Spirits*, that they are wrought; and againſt thoſe *Wonders* is it, and the Workers of them, that *Moſes* warneth the *Jews*, and *Jeſus Chriſt* his *Diſciples*, that they ſhould be aware of them.

4. Where they who work thoſe *Wonders* are holy and righteous Men, and do not teach any Doctrine contrary to the certain Dictates of *Natural Religion*, or the *Revelations* of *God* afore given us, and the *Wonders* which they work are in ſuch ſerious and grave Matters as are not unworthy of *God* or his *Miniſtring Spirits* to be concern'd in, there we have no Reaſon to ſuſpect *Satan*'s Power in the effecting of them; and therefore ſuch Works may, altho' not of themſelves alone, yet with theſe concurring Circumſtances, be ſufficient Proofs of the Truth of any Doctrine which they give Teſtimony unto. For although they cannot be prov'd to be immediately from God, becauſe producible by inferiour Beings; yet with theſe Circumſtances accompanying them, they muſt at leaſt appear to be the Works of his *Miniſtring Spirits*, who can bear Teſtimony to nothing but what is from God, whoſe Will they are in all Things ſubſervient unto.

5. As ſuch Works which the *Devil* and his evil *Spirits* can do, are not of ſelf-ſufficient Proof to a *Divine Miſſion*, ſo neither are ſuch which he can by *Juggle* or *Deluſion* imitate; becauſe Men may be deceiv'd by the one as well as the other; and therefore the ſame concurring Circumſtances are neceſſary

neceſſary to theſe alſo, and by the ſame Marks are they to be try'd, whether they be of God or no.

6. But where the *Works* are ſuch as no created Being can either really produce, or by *Juggle* or *Deluſion* imitate, there thoſe *Works* do of themſelves alone prove a *Divine Miſſion*, and give an authentick Seal of undeniable Truth to every Doctrine thus reveal'd unto us.

7. Although therefore it ſhould be allow'd, that ſome of the *Miracles* which *Chriſt* and his *Apoſtles* wrought, might be producible by Powers lower than the Divine; yet ſince they who did them were moſt holy and righteous Perſons, and did not teach any Doctrine contrary either to the Dictates of *Natural Religion*, or the *Revelations of God* afore given unto Men, and the *Miracles* themſelves were not in ſuch mean and trivial Caſes as are related of *Apollonius Tyaneus*, and others like him; with theſe Circumſtances they ſufficiently appear to be, if not immediately from the Hand of *God*, yet at leaſt from his *Miniſtring Spirits*, and their *Works*; ſince all done in Subſerviency to the Divine Will, do as thoroughly prove a *Divine Miſſion*, where-ever they evidently appear to be theirs, as thoſe of *God* himſelf. That *Chriſt* and his *Apoſtles* were moſt holy and righteous Perſons, and taught no Doctrine which was in the leaſt contrary to the Dictates of *Natural Religion*, hath been afore ſhown; and how far their *Miracles* were from being in mean and trivial Matters, the Works themſelves make evident: And it is as certain, that no Doctrine of theirs ever contradicted in the leaſt any Divine *Revelation afore given unto Men*. For *Jeſus Chriſt* and his *Apoſtles* every where allow both the *Law* and the *Prophets* to be from *God*. Had they taught any thing which would have charg'd a Falſhood on

either, they muſt then indeed have been ſaid to contradict *Divine Revelations afore given*, and would thereby have fallen under that Character and Mark of *Falſe Prophets* which I have above laid down; but they were ſo far from this, that the *Law* and the *Prophets* were the Ground-work which they founded all their Doctrines upon. For the *Law* contain'd in *Types* and *Shadows*, and the *Prophets* in their *Prophecies* and *dark Sayings*, whatever the *Goſpel* hath in Subſtance and Reality ſince clearly deliver'd unto us; and laid down all that in the *firſt Rudiments*, which *Chriſt* and his *Apoſtles* afterwards built up into Perfection, in that *Holy Religion* which they have given unto us. And therefore, although the *Goſpel* hath aboliſh'd the *Law*, it was not by contradicting or condemning it, but by perfecting and fulfilling it in that Manner as all the *Prophets* foreſhow'd that it ſhould.

8. But the *Miracles* of *Jeſus Chriſt* and his *Apoſtles*, were moſt of them undeniably ſuch as could not be produc'd but by the immediate Hand of God himſelf, as neceſſarily requiring the *Creating Power* to effect them; and alſo of that *Permanency*, as allow'd no Room for *Juggle* or *Deluſion* to take Place in them. For what other Power but that of the *Almighty* could raiſe a Man, who had been four Days dead, again to Life? Or what other Hand, but that of the *Creator* himſelf, could make him ſee, who had been without the natural Organs of Sight from his very Birth? Or what but the ſame Power which firſt form'd Man of the Duſt of the Earth, could reſtore him, in ſo many Inſtances as our *Saviour* and his *Apoſtles* did, to Health and Perfection, when the very Parts and Veſſels neceſſary thereto, were thoroughly periſh'd; and in ſo miraculous a Manner, with a Word of their Mouth,

bring

bring back total Privations again to their former Habits? Or what Craft of *Satan* can reach as much as to an Imitation of ſuch wonderful Works as theſe, which left behind them, for many Years after, Effects of laſting Permanency in the Perſons cured, not only to be Monuments of the Things done, but alſo undeniable Evidences of the Truth and Reality of them? It would be too long to go over all the *Miracles* of this Nature, which *Chriſt* and his *Holy Apoſtles* did for the Confirmation of thoſe Holy Truths which they taught. Theſe already mention'd are ſufficient to ſhew, that ſome of their *Miracles* at leaſt were ſuch as are above the Powers of all created Beings either to effect or imitate; and therefore theſe certainly muſt be allow'd to be from *God* alone, without Poſſibility of *Impoſture*, *Deceit*, or *Deluſion* in them; and in that they are ſo, they muſt neceſſarily prove the *Miſſion* of them, at whoſe Words they were done, to be from him alſo, and conſequently become a Witneſs to the Truth of every Doctrine deliver'd by them, as firm, certain, and infallible as the Veracity of *God* himſelf, which can never err or deceive for ever. And ſo much of the fifth Mark of *Impoſture*.

SECT. VI.

VI. No *Impoſture*, when entruſted with many *Conſpirators*, can be long conceal'd. For what *Plot* or *Conſpiracy* have we ever known or heard of, which hath been thus manag'd, and hath not had ſome falſe Brother or other to diſcover it; eſpecially if there be any great Wickedneſs intended by it, or any great Danger attending the Execution of it (as moſtly is in ſuch Deſigns.) For then if the Thing it ſelf doth not work the Conſcience into an Abhorrence, the Fear of the Conſequence may at

leaſt deter from it; and it ſeldom fails but one of theſe two, in all ſuch Caſes, drives ſome or other into a Diſcovery; and in this Age of Plots we have Inſtances enough hereof. And what *Plot* can be more wicked, than to impoſe a *falſe Religion* upon Mankind? And what can be more dangerous than to attempt it? What hath been already ſaid, ſufficiently proves both theſe Particulars; and therefore, if the firſt planting of *Chriſtianity* were ſuch a *Plot*, certainly one of theſe two, that is, either the Wickedneſs, or the Danger, would have wrought ſome or other into a Diſcovery of it. For they were not a few that were admitted thereinto. They were at leaſt (*) *five hundred* that were in that, which you muſt call the greateſt Secret of it; I mean the *Reſurrection* of our *Saviour* from the dead; For that is the main *Article* of our *Holy Chriſtian Religion*; the Truth of which proves all the reſt, and without which all the reſt muſt have fallen to the Ground, and our whole *Faith become* (†) vain. And therefore had but any one of theſe *five hundred*, who are aſſerted to have been the Witneſſes of it, diſcover'd the Thing to have been only a *Conſpiracy of Impoſture* between them, this Diſcovery muſt have laid open the whole Deſign, and put a total End thereto. And were not the Thing certainly true which they atteſted, it is ſcarce to be conceiv'd but that ſome or other of them muſt have done ſo. Among the *Twelve Apoſtles* one was found a *Traytor* to his *Maſter*; and how much more then may we expect that there ſhould have been one ſuch among *five hundred?* And eſpecially in a Caſe where all ought to have been ſo; that is, to

(*) 1 Cor. 15. 6. (†) 1 Cor. 15. 17.

diſcover

diſcover a *Plot* againſt the Souls of all Mankind, and deliver the World from being impos'd on thereby. Among ſo many it ſcarce happens, but ſome or other prove falſe to the beſt Cauſe; and how hard is it then to conceive, that in ſuch a Number none ſhould be found to betray the worſt? And can we call it any other than the worſt, if it be ſuch an *Impoſture* as you would have it to be? Were *Chriſtianity* really ſuch, and this Doctrine of the *Reſurrection* of our *Saviour* totally the *Forgery* of thoſe who atteſted it, ſo many as *five hundred* could never have all kept the Secret; or if they ſhould, out of Love to their own Invention, or any Self-ends which they might have therein, be inclin'd ſo to do; yet Puniſhment, Pain, and Torture, uſe to extort the moſt hidden Devices, and make the moſt obſtinate Offenders, the cloſeſt Deſigners, and the moſt reſerv'd Plotters of Miſchief, to come to a Confeſſion. And what Puniſhments, what Pains, what Tortures did thoſe firſt Witneſſes of this main and fundamental *Article* of our *Faith* go through for the Sake of that Teſtimony which they did bear thereto? And yet did any one of them ever flinch from it? Did any one of them ever retract what he had atteſted concerning it? Prove but this, and then you will ſay ſomething to make out the Charge which you lay againſt it. But they were ſo far herefrom, that they all perſiſted in it to the laſt; and not only ſo, but were every one of them ready to ſhed their Blood for a Witneſs to the Truth of what they aſſerted, and a great many of them actually did ſo; and all the Terrors, Threats, and Tortures of their Perſecutors were not able to deter them there-from. And what greater Evidence then can there be given to any Truth in the World, which depends upon Matter

of

of Fact, than that which *Chriſtianity* hath from the Teſtimony of thoſe Men in ſo great a Number and ſuch a Manner bearing Witneſs thereto?

SECT. VII.

VII. The laſt Mark of an *Impoſture* is, That it can never be eſtabliſh'd without Force and Violence. For if it hath wicked Men for its Authors, worldly Intereſt for its End, Falſity and Error for its Doctrines, and receives its Riſe from the Craft and Fraud of its firſt Promoters, as I have already ſhown, the Search of the Inquiſitive will ſoon find it out, and Mankind will not long bear the *Impoſture*, unleſs they be over-rul'd by Violence, and have all Objections againſt it ſilenc'd with the Sword at their Throats. This was the Method which *Mahomet* took to eſtabliſh that *Falſe Religion* which he invented. For he proſecuted with War all that would not ſubmit thereto, and made it no leſs than Death for any to gainſay it, or ſo much as raiſe the leaſt Diſpute againſt any of the Doctrines of it. And without his doing this, the Reaſon of all Mankind muſt have appear'd againſt it, and it could never have ſtood. And the *Romaniſts* have learnt from him to take the ſame Courſe, as to thoſe Doctrines of *Impoſture* which they have ſuperadded to the *Chriſtian Religion*. For they declare all thoſe to be *Hereticks*, and proſecute them with Sword, Fire and Faggot, that refuſe to receive them; and thus, by the Power of their *Dragoons* and their *Inquiſitions*, they have eſtabliſh'd and ſtill kept up thoſe groſs Errors in their *Church*, which neither *Reaſon* nor *Religion* can ever ſupport; and the ſame muſt be done as to all other Falſities impos'd on Mankind, before they can have any firm Footing among them. For it is only Force and Violence

Violence that can cram ſuch Things down Men's Throats, which their Reaſon and their Judgment muſt ever renounce. The unthinking Multitude may for a while be carry'd away by the Craft of the *Impoſtor*, and by the Arts of *Hypocriſy* and *Deluſion* be made eaſy to ſwallow any Forgery that ſhall be offer'd unto them; but when the Heat of the firſt Zeal is over, and the Matter comes to be examin'd into by Reaſon, and cooly ſcann'd through by the Inquiſitive, *Impoſture* cannot ſtand the Teſt, but muſt ſoon be laid open, blaſted, and exploded thereupon. And therefore, unleſs it be accompanied with Force to ſuppreſs this Enquiry, and hath Power on its Side to compel Men to acquieſce therein, how much ſoever it may delude Men at firſt, it can never obtain any laſting Eſtabliſhment among them. And this hath been the Caſe of all the *Impoſtors* which have ever yet appeard in the World, without this Power to back them; and how great Progreſs ſoever any of them may have made in the firſt Heat, they have all at length been detected, and exploded, and ſunk to nothing, for want of this Support on their Side to keep them up. For nothing but Truth can of it ſelf alone ſtand the Teſt of Ages upon its own Bottom only. Falſhood and Error are too weak for ſuch a Tryal, and therefore unleſs ſupported by ſome external Strength, and fenc'd thereby againſt all Aſſaults of Oppoſers, they muſt neceſſarily fall to the Ground, and again come to nothing; and where Education, or the Force of long-receiv'd Cuſtom, is not ſtrong enough for this, (and neither can in the firſt propagating of an *Impoſture*) there the Sword muſt come in to over-rule all, or nothing of this Nature can be eſtabliſh'd among Men. But *Jeſus Chriſt* and his *Apoſtles*, inſtead of making Uſe of

of any ſuch Force to eſtabliſh the Religion which they taught, had all the Force and Powers of the World in Oppoſition againſt it; and yet in Spight of the World, it at length prevail'd over the World by the Dint of its own Truth only; and after having ſtood the Aſſault of all Manner of Perſecutions, as well as other Oppoſitions, for three hundred Years together, carried the Victory over the fierceſt of its Enemies, and made the greateſt of them, even the *Roman* Emperors themſelves, to ſubmit thereto; and all this while it had ſharpen'd againſt it, not only the Sword of the ſuperior Powers, but alſo the Tongues of the Slanderers, and the Wits of all the Learned of thoſe Times. But how much ſoever it was oppreſs'd by the firſt of theſe, blacken'd by the ſecond, and ſifted and ſearch'd into by the laſt, it ſtood all theſe Tryals without loſing any Thing thereby, but at laſt came out of them all, like Gold out of the Furnace, ſtill of the ſame Weight, Fineneſs, and Purity, without receiving from that Fire which conſumeth all things elſe, the leaſt Waſte or Diminution thereof. Had it been falſe, and ow'd its Original only to Deceit and *Impoſture*, it would have needed all thoſe Means of Violence for its Eſtabliſhment and Support; but ſince it thus ſtood, not only with them, but alſo in Spight of them; when all arm'd on the Adverſaries Side for three Centuries together, in bitter Oppoſition againſt it, what greater Argument can we have for the Truth thereof? For can you think that *Falſhood* and *Impoſture* could ever have held out with ſuch ſteady and unſhaken Conſtancy for ſo many Years, as *Chriſtianity* thus did? Or that it is poſſible for any ſort of Men ſo long to have born all this for the ſake of a *Lye*? *Falſhood* can have no Foundation for ſuch a Con-

Conſtancy, or *Impoſture* any Reaſon to engage Men thereto. The Intereſt of this World is ever the Bottom and Foundation of all ſuch *Forgeries*; and therefore, as ſoon as Puniſhments and Perſecutions make it to be no Man's Intereſt to be for them, they ever fall of themſelves, for want of that Foundation on which they afore ſtood. But *Chriſtianity* having come into the World contrary to all the Intereſts of it, and in its very Infancy thus ſtood the Shock of all the Powers thereof engag'd in Perſecution againſt it, as I have mention'd; and not only ſo, but alſo proſper'd and became eſtabliſh'd in the midſt of the hotteſt Aſſaults thereof, this plainly ſhows that it had another kind of Foundation on which it was built, a Foundation of Truth and Righteouſneſs, and not only ſo, but a Foundation that was laid and fix'd in ſuch a Manner by the Hand of *God* himſelf, as never to be ſhaken. For what Truth of it ſelf alone could ever have made its Way into the World in ſuch a Manner as the *Chriſtian Religion* did, or ever have gain'd, againſt all the Powers thereof, ſuch a Prevalency over it, without ſome extraordinary Aſſiſtance, conducting and helping it therein? The ſtrongeſt Truths we know are cruſh'd by ſuch Means of Violence as that encounter'd with, and even firſt Principles themſelves have been overpower'd by them. And therefore that *Chriſtianity* ſhould thus enter the World, and thus from its firſt Entry bear up againſt ſuch long and terrible Trials of Perſecution and Oppreſſion as it met with, without the leaſt flinching under them, muſt be owing to ſomewhat more than its own bare Truth. And what but the Hand of *God* himſelf backing and ſtrengthening it in the Conflict, could be ſufficient to give it ſuch a Victory therein? For that

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a few poor *Fiſhermen*, the *Diſciples* of a *Crucified Maſter*, ſhould, without Power, Learning, or Reputation, or any other of the Intereſts or Favours of the World on their Side, be able to introduce a *new Religion* into the World directly oppoſite to all the Intereſts, Pleaſures and prevaling Humours of it, as Chriſtianity then was; and that this Religion, in Spight of all the Powers, Cunning, Malice, and learning of the World joyn'd together in moſt fierce Oppoſition, and bitter Perſecution againſt it for three hundred Years together, ſhould not only bear up, but alſo at length prevail over the World, and ſubject the higheſt Powers therein to the Obedience of its Laws, is an Event ſo ſtrange and wonderful, and morally ſpeaking, ſo far above the Poſſibility of all ordinary Means to bring it to paſs, as plainly manifeſteth the extraordinary Working of *God* himſelf therein. And for my Part, had the *Chriſtian Religion* no other Miracle to bear Witneſs thereto, this alone would be a *Miracle* enough to me, ſufficiently to convince me of the Truth thereof. At leaſt, ſince it thus enter'd into the World, and thus became eſtabliſh'd in it, it muſt be allow'd to be ſo far differing from an *Impoſture* in that Method of Violence which that needs for its Eſtabliſhment, as to be totally oppoſite thereto, and in this Particular (as I hope I have ſhown of all the reſt) not to have the leaſt Mark or Character thereof.

And thus far having laid before you all the obvious Marks of *Impoſture*, and prov'd that none of them can belong to *Chriſtianity*, I hope what hath been ſaid will ſufficiently infer the Concluſion, which I have undertaken to make out unto you, that our *Holy Chriſtian Religion* cannot be ſuch an *Impoſture* as you would have it to be, but really is

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that Sacred Truth of *God*, which you are all bound to believe.

It is too common with Mankind to frame their Judgments according to their Inclinations, and upon very ſlight Grounds haſtily to run away with Ideas of Things, when they correſpond with the prevailing Bent of their Affections, which, whenever put into a true Light before them, muſt all appear to be falſe and wrong taken. And this I reckon to be your Caſe. Your Inclinations ſtrongly leading you into Infidelity, you would fain have *Chriſtianity* be an *Impoſture*, and therefore have over-eaſily and haſtily been induc'd on very weak Grounds to believe it ſo to be. And that you may be undeceiv'd in ſo dangerous and deſtructive an Error, I have endeavour'd in the eaſieſt and moſt familiar Manner I could think of, to put this Buſineſs into a true Light before you. 1. By letting you ſee what an *Impoſture* is, in that true Picture which I have drawn of it, in the Life of him who was really and truly ſuch an *Impoſtor* as you would have *Jeſus Chriſt* to be. And, 2. By examining into the Marks and Properties which naturally belong to every ſuch *Impoſture*, and ſhowing of each of them that they cannot belong to that *Holy Religion* which we profeſs. And I hope, when you have conſider'd all this thoroughly, you will ſee how much you have been deceiv'd in thoſe Opinions which you have ſo precipitately given up your ſelves unto.

You cannot but be ſenſible how great the Streſs is which we lay on this Matter, and how very ill your Caſe muſt be, if we are in the right, and you in the wrong; and therefore the Thing is of ſufficient Importance to deſerve your moſt ſerious Conſideration, and that in ſuch a Manner as to make

make you lay aſide all thoſe groundleſs Prejudices and wrong Byaſſes which may obſtruct an impartial Inquiry; and if you will be pleas'd, for the ſake of your own Souls, to do thus much, I am content to leave the Succeſs of what I now offer unto you, to *God*'s Grace, and your own Judgments.

As to the particular Reaſons which you may alledge for your Disbelief of our *Holy Chriſtian Religion*, whether they be Objections drawn againſt it, either from *Hiſtory*, *Philoſophy*, or the *Inconſiſtencies* which you imagine you find in the Books of Holy Writ, in which it is deliver'd down unto us, it is not my Purpoſe now to enter into any Diſputes with you about them. That which I at preſent purpoſe, is not ſo much to conſider thoſe *Premiſſes*, as the *Concluſion* which you pretend to draw herefrom, That *Chriſtianity* muſt therefore be an *Impoſture*; and from the Nature of ſuch an *Impoſture*, and the Nature of our *Holy Chriſtian Religion* laid in a true Light, and compar'd together with each other, to evidence unto you the Inconſiſtency of this Charge. And if what I have now ſaid can be of any Force to let you into a clear Sight of this Matter, it will be totally needleſs for me to meddle any further. For all thoſe Objections which you pretend to have been the particular Reaſons of your Infidelity, have been already abundantly anſwer'd and confuted by others. But the Opinion which you have conceited, that *Chriſtianity* is an *Impoſture*, having ſo far prepoſſeſs'd your Judgment, as to influence it againſt all Things of this Nature that can be propos'd unto you, it will be in vain to offer any Thing farther as to thoſe Particulars, till this Prejudice be remov'd; and were it once remov'd, what hath already been ſaid in Anſwer to them, will be abundantly ſufficient to

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give you full Satisfaction. Although this Method may ſeem illogical, thus to aſſault the *Concluſion* without medling with the *Premiſſes* from which you pretend to have deduc'd it; yet it is no other than what you your ſelves have neceſſitated me unto, by taking up the *Concluſion* firſt, and the *Premiſſes* afterward. Had you indeed firſt began with thoſe Reaſons which you offer for your Infidelity, and been really, by the Conviction of them led into this *Concluſion*, That *Chriſtianity* is an *Impoſture*, it would then have been proper and fitting that I ſhould have begun there too, and no otherwiſe have endeavour'd to overthrow the *Concluſion*, but by firſt overthrowing the *Premiſſes* from whence you deduc'd it. But ſince it is well known that the *Concluſion* hath been of greater Force with the moſt of you, to make you aſſent to the *Premiſſes*, than the *Premiſſes* to prove the *Concluſion*; and it is only the fond Conceit you have taken up in Compliance with ill Company, or worſe Inclinations, that *Chriſtianity* muſt be an *Impoſture*, that hath made many of thoſe Arguments ſeem ſo concluſive with you, which are brought to prove it; this makes it neceſſary for me to begin my Endeavours for your Conviction, at that ſame Point where you firſt began your Infidelity, and to attack the *Concluſion* in the firſt Place, before any Succeſs can be expected towards the ſetting you right as to any Thing elſe. For as long as you are wilfully bent, out of a meer Fondneſs for Infidelity, to hold *Chriſtianity* to be an *Impoſture*, this will make every Argument ſeem ſtrong to you that is brought to prove it, and every Solution inſufficient which is given thereto, and render all Means for your Conviction utterly ineffectual unto you. And therefore this being in Truth the firſt Error which hath influenc'd your

Mind to all the reſt, this muſt be firſt remov'd; and if what I have ſaid can be of any Force in order thereto, by letting you ſee how much you have been miſtaken herein, this I hope will remove that Prejudice which hath hinder'd you from ſeeing the Strength of thoſe Arguments which have been already offer'd for your Conviction, as to all other Particulars of that Infidelity which you have given up your ſelves unto, and make you clearly diſcern how much you have been miſtaken in them alſo, and thereby become the Means of delivering your Souls from that terrible Danger which you expoſe them unto; the accompliſhing of which is the whole End, Scope, and Deſign of this Diſcourſe which I now offer unto you.

But here perchance it may be ask'd, and I think it reaſonable to give you Satisfaction herein, Why I have ſet forth unto you an *Impoſture* by ſo foul a Picture as that of *Mahomet?* And to this I have theſe two Anſwers to return. 1. Becauſe I have none other to do it by, *Mahomet* being the only *Impoſtor* who could ever prevail ſo far as to eſtabliſh his *Impoſture*, and make it a ſtanding *Religion* in the World; and had it not gone ſo far, it could not have been ſuch an *Impoſture* as you would have *Chriſtianity* to be, or at all fit to be compar'd with it in the Argument now before us. And, 2dly, How foul ſoever the Picture of *Mahomet* may be, we have no Reaſon, from the Nature of the Thing, ever to imagine that any other *Impoſtor* can have a fairer, 'till you bring us an Inſtance thereof. And theſe two I hope may be ſufficient to clear me from acting any Way unfairly in this Matter, as if I had made Choice of the Life of ſo wicked a Perſon as *Mahomet*, therein to picture out an *Impoſture* unto you, only to make it appear in the foulest

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Dreſs it is capable of, the better to advantage thereby that Cauſe which I handle.

But to the firſt of theſe Anſwers, I foreſee this Objection will be made: If *Mahomet* be the only *Impoſtor* that ever eſtabliſh'd his *Impoſture* in the World, how then hath it come to paſs, that there have been ſo many falſe *Religions* among Mankind? To which I reply, Not by *Impoſture*, ſuch as *Mahomet*'s was, and ſuch as *Chriſtianity* muſt be, if it be ſuch an *Impoſture* as your Charge againſt it ſuppoſeth, but by Corruptions inſenſibly growing on from that *Religion* which was firſt true. The firſt *Religion* which God gave unto Man, was that *natural Religion* which he imprinted on his very Nature, when he firſt created him; and as much of that as eſcap'd that Ruin with which the Fall overwhelm'd him, was that whereby God was worſhipped and ſerved by him afterwards; only with this Addition, that whereas Man in his Innocency addreſs'd himſelf to God immediately of himſelf alone, and in his own Name, he could never after his Fall from it, have any more Acceſs unto him, but through a *Mediator*; God's infinite Purity and Greatneſs on the one Hand, and Man's infinite Guilt and Vileneſs on the other, after that fatal Miſcarriage of our firſt Parents, did put them at ſo vaſt a Diſtance the one from the other, that in the Nature of the Thing there could be no other Way thenceforth of maintaining any Communion between them; and therefore had not this Way been found out again to bring Man to God, he muſt totally have been eſtrang'd from him for ever after. But God of his infinite Mercy having reſolv'd not thus to caſt us off, he appointed us a *Mediator* as ſoon as we had fallen, and promis'd to ſend him in his appointed Time to take our Nature upon

him, and therein pay down that Price of Redemption for us, by Virtue whereof his *Mediation* ſhould always be ſufficient to obtain Mercy, and Pardon, and Acceptance for us. And this is that which was meant by God's promiſing immediately after the Fall, that *the Seed of the Woman ſhould break the Serpent's Head*; which being farther explained by After-Revelations, the whole *Religion of God's People* after that, was to offer up their Worſhip unto him through Hope in this *Mediator*; and all the *Idolatry*, *Polytheiſm*, and other *falſe Worſhips*, which after aroſe in the *Heathen World*, were all by ſuch corrupt Deviations therefrom, as the Superſtitions of Men, the unfaithful Way of tranſmitting *Divine Revelations* by Tradition only, and the Decay of all Divine Knowledge occaſion'd thereby, in Proceſs of Time introduc'd among them. For when Mankind began to increaſe after the Flood, and they were taught from *Noah* their Fore-father thus to worſhip God through hope in a *Mediator*, as the Knowledge of thoſe Divine Truths which he deliver'd to them began to decay, and Superſtition to increaſe among them, they began to determine themſelves to ſuch *Mediators* as their own Imaginations led them to fancy, and ſome choſe *Angels*, and others *Men* deceaſed, for this Office, and in Proceſs of Time erected Temples and Images unto them, and honour'd them with Divine Worſhip, in order to render them the more helpful and beneficent unto them. The *Babylonians* or *Chaldeans*, who were the firſt form'd State after the Flood, look'd on *Angels* to have been the *Mediators* God had appointed, through whom they were to come unto him; and for this Reaſon directed their Worſhip to the *Sun*, and *Moon*, and the reſt of the *Planets*,

nets, which they fancy'd to be the Habitations (*a*) where thoſe *Angels* dwelt; and alſo erected Images unto them, into which they reckon'd their Influence and Divine Power did deſcend and remain with them, when thoſe Luminaries themſelves were ſet and diſappear'd in their Horizon; ſo that their Notion was to make their Addreſſes through the *Images* to the *Planets*, and through the *Planets* to the *Angels* that dwelt in them, and through the *Angels* to *God* himſelf, whom they acknowledg'd to be the One Supreme Being, who was the *Creator* and *Governor* of all Things. And this was the firſt *Idolatrous Religion* which was eſtabliſh'd in the World, and long prevail'd over a great Part of it, and is ſtill preſerv'd in the *Eaſt* among the *Sect* of the *Sabians* even to this Day. But the *Perſians* not liking the Worſhip of the *Planets* by *Images*, would endure no other *Symbol* to repreſent thoſe glorious *Luminaries* by, but *Fire* only, of which they reckon'd them to be conſtituted; and therefore wherever they prevail'd, they deſtroy'd all *Images* out of the *Temples*, and plac'd *Fire* in their ſtead; and from hence the *Magi* or the *Worſhippers of Fire* had their Original. But from their having one *Symbol*, they ſpeedily came to the

(*a*) Hence *Ariſtotle* ſeems to have had his Doctrine of the *Intelligences* moving the *Spheres*; and *Plato* that which he taught of the Stars being living Bodies. For it was the Opinion of the ancient *Chaldeans*, as it is of the *Sabii* now, who are deſcended from them, That there was in each Star an *Angel* in the ſame Manner as our Souls are in our Bodies, and that the Stars are animated by theſe Angels, and hence have all their Motion, and alſo that Influence which they are ſuppos'd to have over this World, and for this Reaſon was it that they worſhipped them.

aſſerting but of one *Deity* repreſented by it, which they would have to be *Light*, and that of the Mixture of this and *Darkneſs*, all Things in this World were compounded; that *Light* was the Cauſe or Principle of all Good, and *Darkneſs* the Cauſe or Principle of all Evil; and therefore under the *Symbol* of *Fire* they worſhipp'd *Light* as their *God*, but deteſted *Darkneſs* in the ſame Manner as we do the *Devil*. And from hence *Manes* the *Heretick* had his two Principles, which he would have introduc'd into the *Chriſtian* Religion. But above both theſe they acknowledg'd a *Supreme God*, in Reſpect of whom their God *Light* was but an inferiour *Deity*, or a *God Mediator*, by whom they were to have Acceſs unto him. And this *Religion* obtain'd through all *Perſia*, and other Parts on the *Eaſt* of it, and doth there remain even unto this Day among the *Perſees* in *India*, and the *Inhabitants* of the *Province* of *Kerman*, on the *Southern Coaſt* of *Perſia*. But the Practice of the *Babylonians* or *Chaldeans* in worſhipping their *Gods Mediators* by Images, obtain'd in all the *Weſtern* Parts of the World. For they holding, that they were to have Acceſs to *God* through *Angels* as their *Mediators*, and to the *Angels* through the *Planets*, and to the *Planets* through the *Images* which they erected to them, did give to thoſe *Images* the Names of the *Planets*, and under thoſe Names paid Divine Worſhip unto them; which *Idolatry* paſſing from *Babylon* or *Chaldea* into *Arabia*, and from thence to the *Egyptians* and *Phœnicians* was by them carry'd into *Greece*, and from thence ſpread it ſelf into all Parts on this *Weſtern* Side of the World, as that of the *Magi* did on the *Eaſtern*. For the chief *Gods* of the *Greeks*, as well as the Names by which they were called, came from the *Egyptians* and *Phœnicians*, and were no more

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than the *Images* by which the *Babylonians* worſhipped the *Sun*, *Moon*, and other *Planets*, with the Names of thoſe *Planets* given unto them. Afterward indeed they added to their Number other *Deities* alſo, which were originally either ſome of the fix'd Stars, or elſe the Souls of Men departed, as of *Bel* or *Belus* among the *Babylonians*, *Abraham* and *Iſmael* among the *Arabians*, *Orus* and *Oſiris* among the *Egyptians*, *Æſculapius* and *Hercules* among the *Greeks*, and *Romulus* or *Quirinus* among the *Romans*. For it early began a Cuſtom among all the Worſhippers of *Images*, as well *Greeks* as *Barbarians*, to Deify Men departed; reckoning thoſe who liv'd juſtly and righteouſly, or had made themſelves eminent by any great and worthy Actions in this Life, to have thoſe Habitations allotted them in the *Heavens* above, where they were in a Capacity to be *Mediators* to *God* for them; and therefore they offer'd Divine Worſhip to them as ſuch. And this was it that gave Occaſion to ſo many *Apotheoſes* or *Deifications* among them, and ſo vaſtly encreas'd the number of their *Gods* in all the *Idolatrous Parts* of the *World*, and alſo the various Methods of Superſtition, whereby they paid their Worſhip unto them. Yet they all ſtill held to their Notion of *One Supreme God*, and reckon'd all the others to be no more than *Gods Mediators* under him. And this *One God*, whom they held to be made of none, and to be the Maker or Father of all things elſe that are, was among the *Chaldeans* of old (as ſtill among the *Sabians*, who are the remainder of them) call'd *Deus Deorum*, and among the *Arabs*, *Allah Taal*, i. e. *the High or Supreme God*; and agreeable hereto, among the *Greeks*, was there alſo their πατὴρ ἀνδρῶν τε θεῶν τε, *One Supreme God, who was the Father both of Gods and Men.* And thus far in Anſwer to your

Queſtion, have I given you an Account how all the *Falſe Religions* in the *Heathen World* had their Original; and herein I have been the longer, for the ſake of two Reflections which are obvious for you to make hereon.

1ſt, That the *Notion* of a *Mediator* between *God* and *Man*, was that which did run through all the *Religions* that ever were in the World, to the coming of *Jeſus Chriſt*, and was the fundamental Principle which prevail'd in every one of them, as to all the Worſhip which was practis'd in them; which could no otherwiſe become ſo univerſal among Mankind, but by a *Tradition* as univerſally deliver'd unto them. And what can better account both for this *Tradition*, and alſo the *Univerſality* of it, than what is deliver'd unto us in *Scripture*, of our being deſcended from one common Parent, who on his Fall from the Favour of *God*, having had this Promiſe of a *Mediator* made unto him, thro' whom we might be again reconcil'd unto him, tranſmitted it to all his Poſterity.

2dly, That the Miſtakes and Errors about the Worſhip of *God*, and the Service we owe unto him, which Men are apt to run into, when left to the Conduct of their own Light only, are monſtrous and endleſs, and therefore evidently demonſtrate the Neceſſity of Divine *Revelations*. For if *God* doth expect from us an Account of our Actions, it is neceſſary he ſhould give us a *Law* for the Rule of them; and if the *Law* of our Reaſon alone be inſufficient for this (as from the continual Errors and endleſs Abſurdities which Mankind, when left to themſelves, have ever hitherto run into, it doth evidently appear that it is:) This demonſtrably proves the Neceſſity of another to ſupply its Defect, and that in our Caſe we muſt have a *Revealed*

vealed Religion as well as a *Natural*, or elſe we can have no certain Knowledge of the Will of *God*, or any of thoſe Duties of Worſhip and Service which we are to perform towards him. And if this proves the Neceſſity of ſuch a *Revealed Religion* (as I think it undeniably muſt, to every one that believes *God* will account with us for what we do;) all that I have farther to offer, is, That you would thoroughly examine and conſider that *Holy Chriſtian Religion* which we profeſs, and compare it with all the other *Religions* that are in the World; and if it does not appear vaſtly above them all, the worthieſt of God for him to give unto us, and the worthieſt of us to obſerve, and that not only in Reſpect of the Honour given to him, but alſo of the Improvement and Perfection brought to our own Nature thereby, I will be content that you ſhall then perſiſt to believe it an *Impoſture*, and, as ſuch, reject it for ever.

Humphrey Prideaux.

AN ACCOUNT OF THE AUTHORS Quoted in this Book.

Arabic *Authors.*

Abul Faraghius, a *Phyſician* of *Malatia in Leſſer Armenia*, of the *Chriſtian Religion*, and of the *Sect* of the *Jacobites*. He is an Author of eminent Note in the *Eaſt*, as well among *Mahometans* as *Chriſtians*. His *Hiſtory* of the *Dynaſties* is from the Creation of the World to the Year of our Lord 1284. It was publiſh'd at *Oxford* with a *Latin Verſion*

ſion by Dr. *Pocock*, *A. D.* 1663. He flouriſhed about the Time where his *Hiſtory* ends. His Name at length is *Gregorius Ebn Hacim Abul Faraghi.*

Abul Feda, an Author of great Repute in the *Eaſt* for two Books which he wrote: The firſt, a *general Geography* of the World, after the Method of *Ptolemy*; and the other, a *general Hiſtory*, which he calls the *Epitome of the* Hiſtory *of Nations*. He was born *A. D.* 1273. He finiſh'd his *Geography*, A. D. 1321: Twenty Years after that he was advanc'd to the Principality of *Hamah* in *Syria*, from whence he is commonly call'd *Shahab Hamah*, i. e. Prince of *Hamah*, where after having reigned three Years, two Months, and thirteen Days, he dy'd, *A. D.* 1345. being ſeventy two Years old. He was by Nation a *Turk*, of the Noble Family of the *Jobidæ*, of which was *Saladin* the famous *Sultan* of *Egypt*. His Name at Length is *Iſmael Ebn Ali Al Melec al Moaiyad Amaddodin Abul Feda*. *Ecchelenſis* quotes him by the Name of *Iſmael Shiahinſhiah*.

Abunazar, a *Legendary* Writer of the *Mahometans*, much quoted by *Hottinger*.

Agar, a Book of great Authority among the *Mahometans*, ſaith *Guadagnol*, (pag. 165.) wherein an Account is given of the Life and Death of *Mahomet*. *Joannes Andreas* makes great Uſe of it under the Name of *Azaer*, as doth *Bellonius* in the third Book of his *Obſervations* under the Name of *Aſaer*. *Guadagnol* who had a Copy of the Book, calls it the Book *Agar*, and takes moſt of what he objects againſt the Life and Actions of *Mahomet* out of it.

Ahmed Ebn Edris, an Author that writes in the Defence of the *Mahometan Religion* againſt the *Chriſtians* and the *Jews*.

Ahmed

Ahmed Ebn Yuſeph, an Hiſtorian who flouriſh'd *A. D.* 1599. for then he finiſhed his *Hiſtory*.

Ahmed Ebn Zin Alabedin, a Nobleman of *Hiſpahan* in *Perſia*, of this laſt Age, who hath wrote the ſharpeſt and acuteſt Book againſt the *Chriſtian Religion*, in Defence of the *Mahometan*, of any they have among them on this Argument. It was publiſh'd on this Occaſion. *Ecbar*, the *Great Mogul*, Great Grandfather to *Aurang Zeb*, who at preſent reigneth in *India*, for ſome Reaſons of State, making Show of encouraging the *Chriſtian Religion*, did in the Year 1595, write to *Matthias de Albuquerque*, then *Viceroy* of the *Portugueſe* in *India*, for ſome *Prieſts* to be ſent to him to his Court at *Agra*. The Perſons pitch'd upon for this Miſſion, were *Jeronimo Xavier*, then *Rector* of the Colledge of the *Jeſuits* at *Goa*, and *Emanuel Pigneiro*, and *Benedict de Gois*, two others of that Society. On their coming to *Agra*, they were very kindly receiv'd by the *Mogul*, and had a Church there built for them at his Charges, and many Privileges and Immunities granted unto them, which on the Death of *Ecbar* (which happen'd *A. D.* 1604.) were all confirm'd to them by his Succeſſor *Jehan Guire*. At the Command of this *Ecbar*, *Xaverius* wrote two *Books* in *Perſian* (wich is the Language of that Court;) The firſt, the *Hiſtory of Jeſus Chriſt*, collected for the moſt Part out of the *Legends* of the *Church* of *Rome*, which he intended to be inſtead of the *Goſpel* among them; and the other call'd *A Looking-Glaſs, ſhewing the Truth*, which is a Defence of the Doctrines of that *Goſpel* againſt the *Mahometans*. What the former is, thoſe who have the Curioſity to ſee what kind of *Goſpel* the *Jeſuits* preach in the *Eaſt*, may ſatisfy themſelves, for the Book is tranſlated into *Latin* by *De Dieu*, and was publiſh'd by him with

with the *Original*, A. D. 1639. This *Goſpel* of the *Jeſuits* was firſt preſented to *Ecbar* by *Xaverius* at *Agra*, A. D. 1602. But the other Book was not publiſh'd till a Year or two after. When it firſt came abroad, it unluckily fell into the Hands of this learned *Perſian Gentleman*, who immediately wrote an Anſwer to it, which he calls *The Bruſher of the Looking-Glaſs*, wherein he makes terrible Work with the *Jeſuit*, through the Advantages which he gave him by teaching the *Idolatry* and other *Superſtitions and Errors of the Church of Rome*, for the *Doctrines* of *Jeſus Chriſt*. When this *Book* came abroad, it ſo alarm'd the *College de propaganda Fide* at *Rome*, that they immediately order'd it to be anſwer'd. The firſt who was appointed for this Work was *Bonaventura Malvaſia*, a *Franciſcan Fryar* of *Bononia*, who publiſh'd his *Dilucidatio Speculi verum monſtrantis*, in Anſwer to this *Bruſher*, A. D. 1628. But this, I ſuppoſe, not being judg'd ſo ſufficient by the *College*, they appointed *Philip Guadagnol*, another *Franciſcan Fryar*, to write a ſecond Anſwer thereto. And on this Occaſion he compos'd his Book ſtil'd *Apologia pro Chriſtiana Religione*, which was publiſh'd at *Rome* firſt in *Latin*, A. D. 1631, and after in *Arabic*, 1637. For this, I ſuppoſe, meeting with better Approbation from the *College*, they order'd it to be tranſlated into that Language; and it being accordingly done by the ſame *Author*, they ſent it into the Eaſt to be diſpers'd among the *Mahometans*, for the Defence of the *Jeſuits Looking-Glaſs* againſt this rude *Bruſher* of it. But his Performance doth by no Means anſwer the Deſign, abundance of his Arguments being drawn from the *Authorities* of *Popes* and *Councils*, which will never convince an *Infidel* of the Truth of the *Chriſtian Religion*,

ligion, how much Noiſe ſoever they may make with them among thoſe of their own *Communion*.

Al Bochari, an eminent Writer of the *Traditionary Doctrines* of the *Mahometan Religion*. He is reckon'd by *Johannes Andreas*, c. 3. and *Bellonius*, lib. 3. c. 4. to be one of the *Six Doctors*, who, by the Appointment of one of the *Califs*, meeting at *Damaſcus*, firſt made an *Authentick Collection* of all thoſe *Traditions* which make up their *Sonnah*. His Book contains the *Pandects* of all that relates either to their *Law* or their *Religion*, digeſted under their ſeveral Titles in Thirty Books, and is the ancienteſt and moſt authentick which they have of this Matter, and, next the *Alcoran*, of the greateſt Authority among them. He was born at *Bochara* in *Cowaraſmia*, A. D. 809. and dy'd *A. D.* 869.

Al Coran, i. e. *The Book to be read*, or *the Legend*, it is the *Bible* of the *Mahometans*. The Name is borrow'd from the *Hebrew Kara* or *Mikra* (Words of the ſame Root as well as Signification, with the *Arabick Al Coran*) by which the *Jews* call'd the *Old Teſtament*, or any Part of it; and ſo any Part of the *Mahometan Bible* is call'd *Alcoran*. The whole together they call *Al Moſhap*, i. e. *The Book*, which alſo in Reſpect of the Chapters, into which it is divided, they call *Al Furkan*, from the *Arabic* Word *Faraka*, which from the *Hebrew Pharak* ſignifies to *divide* or *diſtinguiſh*; but others will have that *Book* to be ſo call'd in Reſpect of the Matter or Doctrine therein contain'd; becauſe, ſay they, it diſtinguiſheth Good from Evil.

It hath been lately publiſh'd in *Arabic*, with a large Preface before it in *Latin*, by *Abraham Hinckleman*, at *Hamburg*, A. D. 1694. Had he added a *Latin Verſion*, he would have made it much more uſeful. For that which hath been publiſh'd by *Bibli-*

Bibliander for a *Latin Verſion* of the *Alcoran*, is only an abſurd Epitome of it, compos'd by *Robertus Retinenſis*, near 600 Years ago, whereby the Senſe of the Original is ſo ill repreſented, that no one can by the one ſcarce any where underſtand what is truly meant by the other. In the Year 1647, *Andrew du Ryer*, who had been *Agent* for the *French Merchants* at *Alexandria*, publiſh'd a Tranſlation of it in *French*, from which it had been put into *Engliſh* by *Alexander Roſſe*. *Hottinger* and *Plempius* much commend this Tranſlation, and, indeed, it muſt be ſaid that it is done as well as can be expected from one who was only a Merchant.

Al Fragani, an *Aſtronomer* of *Fragana* in *Perſia*, from whence his Name *Al Fragani*, i. e. *Fraganenſis*, by which he is commonly called. His Name at Length is *Mohammed Ebn Katir Al Fragani*. He wrote a Book called, *The Elements of Aſtronomy*, which hath been ſeveral Times publiſh'd in *Europe*, at *Neurenburg*, A. D. 1537, at *Paris*, A. D. 1546, at *Frankfort*, *cum Notis Chriſtmanni*, A. D. 1590, in *Latin*; and afterwards by *Golius* in *Arabic* and *Latin* at *Leiden*, A. D. 1669, with large Notes, of great Uſe for the underſtanding of the *Geography* of the *Eaſt*. He flouriſh'd while *Al Mamon* was *Calif*, who dy'd *A. D.* 833.

Al Gazali, a famous *Philoſopher* of *Tuſa* in *Perſia*. He wrote many Books, not only in *Philoſophy*, but alſo in Defence of the *Mahometan Religion* againſt *Chriſtians*, *Jews*, *Pagans*, and all others that differ therefrom, whereof one is of more eſpecial Note, entituled, *The Deſtruction of Philoſophers*, which he wrote againſt *Al Farabius*, and *Avicenna*, and ſome others of the *Arab Philoſophers*; who, to ſolve the monſtrous Abſurdities of the *Mahometan Religion*, were for turning many Things into *Figure* and *Allegory*,

gory, which were commonly underſtood in the *literal Senſe*. Thoſe he violently oppoſeth on this Account, accuſing them of *Hereſy* and *Infidelity*, as Corrupters of *the Faith*, and Subverters of *Religion*, whereon he had the Name of *Hoghatol Eſlam Zainoddin*, i. e. *The Demonſtration of Mahometiſm, and the Honour of Religion*, He was born *A. D.* 1058. and dy'd *A. D.* 1112. His Name at length is *Abu Hammed Ebn Mohammed Al Gazali Al Tuſi.*

Al Jannabi, an *Hiſtorian* born at *Jannaba*, a City in *Perſia*, not far from *Shiras*. His *Hiſtory* comes down to the Year of our *Lord* 1588, and therein he tells us that he went in *Pilgrimage* to *Mecca*, and from thence to *Medina*, to pay his Devotions at the *Tomb* of the *Impoſtor*, in that Year of the *Hegira* which anſwers to the Year of our Lord 1556. His Name at length is *Abu Mohammed Muſtapha Ebnol Saiyed Haſan Al Jannabi.*

Al Kamus, i. e. *The Ocean*, a famous *Arabic Dictionary* ſo call'd, becauſe of the *Ocean* of Words contain'd in it. It was written by *Mohammed Ebn Jaacub Ebn Mohammed Al Shirazi Al Firauzabadi.* He was a Perſon of great Eſteem among the *Princes* of his Time, for his eminent Learning and Worth, particularly with *Iſmael Ebn Abbas*, King of *Yaman*, *Bajazet* King of the *Turks*, and *Tamerlan* the *Tartar*, from the laſt of which he receiv'd a Gift of Five Thouſand Pieces of Gold at one Time. He was born *A. D.* 1328, being a *Perſian* by Birth, but he liv'd moſt at *Sanaa* in *Yaman*. He finiſh'd his Dictionary at *Mecca*, and dedicated it to *Iſmael Ebn Abbas*, under whoſe Patronage he had long liv'd, and afterwards dy'd at *Zibit* in *Arabia*, A. D. 1414, being near ninety Years old.

Al Kodai, an *Hiſtorian*. He wrote his Hiſtory about the Year of our Lord 1045, and dy'd A. D.

1062. His Name at Length is *Abu Abdolla Mohammed Ebn Salamah Ebn Jaafar Al Kodai.*

Al Maſudi, an Hiſtorian. He wrote a Hiſtory call'd the *Golden Meadows*, but in what Time he liv'd I do not find. His Name at Length is *Ali Ebn Hoſain Al Maſudi*. He wrote alſo another Book, wherein he makes it his Buſineſs to diſcover and expoſe the Fraud which the *Chriſtians* of *Jeruſalem* are guilty of, about lighting *Candles* at the *Sepulchre of our Saviour* on *Eaſter-Eve*. For then three *Lamps* being plac'd within the *Chapel* of the *Sepulchre*, when the *Hymn* of the *Reſurrection* is ſung at the *Evening Service*, they contrive that theſe *three Lamps* be all lighted, which they will have believ'd to be by Fire from *Heaven*, * and then a Multitude of *Chriſtians* of all *Nations* are preſent with *Candles* to light them at this *Holy Fire*, which hath been a fraudulent Practice kept up among them for many Hundred Years. And the *Emperor Cantacuzenus* was ſo far impos'd on by this Cheat, that in his Third *Apology* for the *Chriſtian Religion* againſt the *Mahometans*, he makes mention of it, and urgeth it againſt thoſe *Infidels*, as a *Miracle*, which being annually perform'd in their Sight, ought to convince them of the Truth of the *Chriſtian Religion*, and convert them thereto. But the *Impoſture* hath all along been too well known to the *Mahometans* to be of any ſuch Effect with them. For the *Patriarch* of *Jeruſalem* always compounds with the *Mahometan* Governour to permit him to practice this Trick for the ſake of the Gain which it brings to his *Church*, and annually allows him

* Vide W. Malmsburienſem de Geſtis Regum Anglorum, *lib.* 4. *c.* 2. *f.* 79, & *f.* 83.

his

his Share in it. And therefore, inſtead of being of any Effect to convert them, it becomes a Matter of continual Scandal among them againſt the Chriſtian Religion. And not only this *Author*, but *Ahmed Ebn Edris*, and moſt others of the *Mahometans*, that write againſt the Chriſtian Religion, object it as a Reproach thereto (as in Truth it is) and urge it with the ſame Earneſtneſs againſt the Chriſtian Religion, that *Cantacuzenus* doth for it. *Al Manſor Hakem Beamrilla*, *Calif* of *Egypt*, was ſo offended at it, that A. D. 1007, he order'd the Church of the Reſurrection at *Jeruſalem*, wherein this Chappel of the Sepulchre ſtands, to be for this very Reaſon pull'd down and raz'd to the Ground, that he might thereby put an End to ſo infamous a Cheat. But the Emperor of *Conſtantinople* having by the Releaſe of Five Thouſand *Mahometan* Captives, obtain'd Leave to have it re-built again, the *Impoſture* hath ſtill gone on at the ſame Rate, and it is there, to the great Sport of the *Mahometans* (who come in Multitudes every Year to ſee this Farce) acted over in their Sight in the ſame Manner as it is above related even unto this Day. *Thevenot*, who was once preſent at it, gives us a large Account of this whole *Foolery* in the firſt Part of his Travels, Book 2. Chap. 43.

Al Moſtatraf, the Name of a Book, written by an unknown Author.

Al Motarrezi, the Author of the Book call'd *Mogreb*, he was born A. D. 1143, and dy'd A. D. 1213. His Name at Length is *Naſir Ebn Abil Macarem Abal Phatah Al Motarrezi*. He was of the Sect of the *Motazali*, and ſeems by his laſt Name, *Al Motarrezi*, (by which he is uſually call'd) to have been by Trade a Taylor, that being the Signification of the Word in *Arabic*.

Aſſamael, a Book much quoted by *Johannes Andreas*, and alſo by *Guadagnol*.

Bidawi, a famous Commentator on the *Alcoran*. He dy'd A. D. 1293. His Name at Length is *Naſeroddin Abdollah Ebn Omar Al Bidawi*. His Commentary is written for the moſt Part out of *Zamachſhari*.

Kazwini, an *Arabic* Author, ſo call'd from the City *Kaſwin*. His Name at Length is *Zacharias Ebn Mohammed Ebn Mahmud Al Kaſwini*. In what Age he liv'd I cannot find.

Dialogus Mahometis cum Abdollah Ebn Salem, a Book wrote in *Arabick*, containing a great many of the Fooleries of the *Mahometan* Religion, under the Form of a Dialogue between *Mahomet* and this *Jew*, who was his chief Helper in forging the *Impoſture*. It was tranſlated into *Latin* by *Hermannus Dalmata*; and that Verſion of it is publiſh'd at the End of the *Latin Alcoran* ſet forth by *Bibliander*.

Diſputatio Chriſtiani contra Saracenum de Lege Mahometis. It was written in *Arabic* by a Chriſtian, who was an Officer in the Court of a King of the *Saracens*, to a *Mahometan* Friend of his, who was an Officer with him in the ſame Court, and contains a Confutation of the *Mahometan* Religion. *Peter*, the famous Abbot of *Cluny* in *Burgundy*, who flouriſh'd A. D. 1130, caus'd it to be tranſlated into *Latin* by *Peter* of *Toledo*; an Epitome of which is printed with the *Latin Alcoran* by *Bibliander*, taken out of the 24th Book of the *Speculum Hiſtoriale* of *Vincentius Bellovacenſis*.

Elmacinus, an Hiſtorian of the Chriſtian Religion. His Hiſtory is from the Creation of the World to the Year of our Lord 1118. The latter Part of it, which is from the Beginning of *Mahometiſm*, was publiſh'd by *Erpenius*, under the Title of *Hiſtoria*

via Saracenica, A. D. 1625. He was Son to *Yaſer Al Amid*, who was Secretary of the Council of War under the Sultans of *Egypt*, of the Family of the *Jobida*, for 45 Years together, and in the Year of our Lord 1238, (in which his Father dy'd) ſucceeded him in his Place. His Name at Length is *Georgius Ebn Amid*; and for his eminent Learning he was alſo ſtil'd *Al Shaich Al Raiis Al Macin*, i. e. *The prime Doctor, ſolidly Learned.* The laſt of which Titles, *Almacin*, was that whereby *Erpenius*, (who pronounceth it *Elmacin*) choſe to call him; but by others he is generally quoted by the Name *Ebn Amid.*

Ebnol Athir, a *Mahometan* Author, who was born A. D. 1149, and dy'd A. D. 1209. His Name at Length is *Abuſſaadat Al Moharac Ebn Mohammed Al Shaibani Ebnol Athir Al Jazari Magdoddin.*

Ali Ebnol Athir, an Hiſtorian, Brother to the former *Ebnol Athir*. His Name at Length is *Abul Haſan Ali Ebn Mohammed Al Shaibani Ebnol Athir Al Jazari Ezzoddin.* He was born A. D. 1160, and dy'd A. D. 1232. His Hiſtory, which he calls *Camel*, is from the beginning of the World, to the Year of our Lord 1230.

Ebnol Kaſſai, Author of the Book call'd *Taariſat*, which is an Explication of the various Terms us'd in *Arabic* by Philoſophers, Lawyers, Divines, and other Sorts of learned Profeſſions among them.

Ebn Phares, a *Mahometan* Author, who dy'd A. D. 1000.

Eutychius, a Chriſtian Author of the Sect of the *Melchites*, his Name in *Arabick* is *Said Ebn Batrick.* He was born at *Cair* in *Egypt*, A. D. 876, and became very eminent in the Knowledge of *Phyſick*, which he practis'd with great Reputation, being

reckon'd by the *Mahometans* themſelves to have been one of the eminenteſt Phyſicians of his Time. But towards the latter Part of his Life giving himſelf more to the Study of *Divinity*, he was A. D. 933, choſen Patriarch of *Alexandria* for his Sect, (for there was another Patriarch of that Place for the *Jacobites* at the ſame Time) and then he firſt took the Name of *Eutychius*. But he happen'd not to be ſo acceptable to his People; for there were continual Jars between them until his Death, which happen'd ſeven Years after, A. D. 940. His *Annals of the Church of Alexandria* were publiſh'd at *Oxford* in *Arabic* and *Latin* by Dr. *Pocok*, A. D. 1656, at the Charge of Mr. *Selden*, and this is the Meaning of theſe Words in the Title-Page, [*Johanne Seldeno Chorago*] for he who was the *Choragus* in the Play, always was at the Charges of exhibiting the Scenes. And therefore Mr. *Selden* having born the Expences of this chargeable Edition, the moſt worthy and learned Author of that Verſion acknowledg'd it by thoſe Words in the Title-Page, which ſeveral having miſtaken to the robbing him of the Honour of his Work, as if Mr. *Selden* had begun the Tranſlation and Dr. *Pocock* finiſh'd it, I cannot but do this Juſtice to that worthy Perſon, now with God, to clear this Matter. For he needed no Partner in any of his Works. The Tranſlation was totally his, and only the Charges of printing the Book Mr. *Selden*'s. Mr. *Selden* did indeed publiſh a Leaf or two of that Author, which he thought would ſerve his Purpoſe to expreſs his Spight againſt the Biſhops of the Church of *England*, in revenge of the Cenſure which was inflicted on him in the High Commiſſion Court for his *Hiſtory of Tythes*; but he made thoſe Slips in that Verſion, that Dr. *Pocock* was not at all eas'd

eas'd of his Labour, by having that little Part of it tranſlated to his Hands.

Liber de Generatione & Nutritura Mahometis, a moſt frivolous and ſilly Tract, wrote originally in *Arabic*; and being tranſlated into *Latin* by *Hermannus Dalmata*, is publiſh'd with the *Latin Alcoran* by *Bibliander*.

Geographia Nubienſis, ſo the Book is call'd by *Sionita* and *Heſronita*, who publiſh'd it in *Latin* with a *Geographical Appendix* annex'd thereto, A. D. 1619. But this Book is only an Epitome of a much larger and much better Book written by *Sharif Al. Adriſi*, at the Command of *Roger*, the ſecond of that Name, King of *Sicily*, for the explaining of a Terreſtrial Globe, which that King had caus'd to be made of a very large Size, all of Silver. He finiſh'd this Work A. D. 1153, and entituled it *Ketab Roger*, i. e. *the Book of Roger*, from the Name of him who employ'd him to compoſe it. The Author was of the Race of *Mahomet*, and therefore is call'd *Sharif*, which Word ſignifieth one of a noble Race, eſpecially that of *Mahomet*, and was deſcended from the noble Family of the *Adriſida*, who reign'd in ſome Parts of *Africa*, and therefore he is call'd *Al Adriſi*, that is, of the Family of *Adris*. His Name at Length is *Abu Abdollah Mohammed Ebn Mohammed Ebn Adris Amir Olmuminin*. There was a very fair Copy of this Book among Dr. *Pocock*'s *Arabic* Manuſcripts.

Georgius Monachus, Abbot of the Monaſtery of St. *Simeon*. He wrote a Tract in Defence of the Chriſtian Religion againſt the *Mahometans*, which is a Diſputation he had with three *Mahometans*, of whom the chief Spokeſman was *Abſulama Ebn Saar* of *Moſul*.

Jauhari, the Author of a famous *Arabic* Dictionary, call'd *Al Sahah*: His Name at length is *Abu Naſer Iſmael Ebn Hammad Al Jauhari*. He was by Nation a *Turk*. He dy'd A. D. 1007. This is reckon'd the beſt Dictionary of the *Arabic* Language next *Kamus*. *Golius* makes his *Arabick Lexicon* moſtly out of it.

Jalalani, i. e. the *Two Jalals*. They were two of the ſame Name, who wrote a ſhort Commentary upon the *Alcoran*, the firſt began it, and the ſecond finiſh'd it. The firſt was call'd *Jabal Oddin Mohammed Ebn Ahmed Al Mahalli*; and the ſecond *Jalal Oddin Abdorrahman Al Oſynti*. This latter, on the Death of the former, finiſh'd the Book, A. D. 1466, and was alſo Author of a Hiſtory called *Mezhar*.

Shahreſthani, a Scholaſtical Writer of the *Mahometan* Religion. He was born at *Shahreſtan*, A. D. 1074, and dy'd A. D. 1154.

Safioddin, the Author of a certain *Geographical* Dictionary in the *Arabic* Tongue.

Zamacſhari, the Author of a Book call'd *Al Cheſhaf*, which is a large Commentary upon the *Alcoran*, and that which is of the beſt Eſteem among the *Mahometans* of any of its Kind. His Name at length is *Abul Caſem Mohammed Ebn Omar Ebn Mohammed Al Chowaraſmi Al Zamachſhari*. He was born at *Zamachſhar*, a Town of *Chowaraſmia*, A. D. 1074, and dy'd A. D. 1143.

Hebrew *and* Chaldee *Authors*.

Chaldee Paraphraſe, an Interpretation of the *Old Teſtament* in the *Chaldee* Language. That of *Onkelos* on the *Pentateuch*, and that of *Jonathan* on the

the Prophets, are ancient, being written, according to the Account which the *Jews* give of them, before the Time of our Saviour. But thoſe which are on the other Parts of Scripture, as alſo that which bears the Name of *Jonathan* on the Law, were written by ſome later *Jews*. The Author of the *Chaldee* Paraphraſe on *Job*, the *Pſalms* and *Proverbs*, was *Rabbi Joſeph Cæcus*.

Sepher Cozri, a Book written by Way of Dialogue between a *Jew* and the King of the *Cozars*, from whence it hath its Name *Sepher Cozri* or *Cozari*, i. e. *the Book of the Cozar*. The Author of it was *Rabbi Judah Levita*, a *Spaniſh Jew*, who wrote the Book originally in *Arabic* about the Year of our Lord 1140, and from thence it was tranſlated into *Hebrew* by *Rabbi Judah Ebn Tibbon*, in which Tranſlation it was publiſh'd by *Buxtorf*, with a *Latin* Verſion, A. D. 1660.

Rabbi David Kimchi, a famous *Jewiſh* Commentator on the Old Teſtament. He was by Birth a *Spaniard*, Son to *Rabbi Joſeph Kimchi*, and Brother to *Rabbi Moſes Kimchi*, both Men of eminent Learning among the *Jews*; but he himſelf far exceeded them both, being the beſt Grammarian in the *Hebrew* Language which they ever had, as is abundantly made appear not only in his Commentary on the Old Teſtament (which gives the greateſt Light into the literal Senſe of the *Hebrew* Text of any extant of this kind) but alſo in a Grammar and Dictionary which he hath wrote of the *Hebrew* Language, both by many Degrees the beſt of their Kind: The firſt of theſe he calls *Miclol*, and the other *Sepher Shoraſhim*, i. e. *the Book of Roots*. *Buxtorf* made his *Theſaurus Linguæ Hebrææ* out of the former, and his *Lexicon Linguæ Hebrææ* out of the latter. He flouriſh'd about the Year of our Lord 1270.

Maimonides,

Maimonides, a famous *Jewiſh* Writer; his Book, *Yad Hachazakah*, is a Digeſt of the *Jewiſh* Law according to the *Talmudiſts*. His Book *Moreh Nevochim* contains an Explication of Words, Phraſes, Metaphors, Parables, Allegories, and other Difficulties which occur in the Old Teſtament. It was firſt wrote in *Arabic*, and after tranſlated into *Hebrew* by *Rabbi Samuel Ebn Judah Ebn Tibbon*, from which Tranſlation it was publiſh'd in *Latin* by *Buxtorf*, A. D. 1629. He was born at *Corduba* in *Spain*, A. D. 1131, but liv'd moſtly in *Egypt*, from whence he is commonly call'd *Rabbi Moſes Ægyptius*, where he dy'd A. D. 1208.

Miſhnah, a Collection of all the ancient Traditions of the *Jews*, to the Time of *Rabbi Judah Hakkodiſh*, the Compiler of it, who flouriſh'd about the Middle of the ſecond Century, in the Reign of the Emperor *Antoninus Pius*. This Book is the Text to the *Talmud*, and that a Comment on it. The *Jeruſalem Talmud* was compil'd by the *Jews* who dwelt in *Judæa*, about 300 Years after Chriſt; and the *Babyloniſh Talmud* by thoſe who dwelt in *Meſopotamia*, about 500 Years after Chriſt, according to the Account which the *Jewiſh* Writers give of them. But there are ſeveral Things contained in the latter, which ſeem to refer to a much later Date. Theſe three, with the two *Chaldee* Paraphraſes of *Onkelos* and *Jonathan*, are the ancienteſt Books which the *Jews* have, next the *Bible*. For how much Noiſe ſoever may be made about their *Rabbinical* Writers, there are none of them above ſeven hundred Years old. There are ſome of them indeed lay Claim to a much ancienter Date, but without any Reaſon for it.

Greek

Greek *Authors.*

Ariſtotelis Ethica & Politica.

Bartholomæi Edeſſeni Confutatio Hagareni, a *Greek* Tract againſt *Mahometiſm*, publiſh'd by *Le Moyne* among his *Varia Sacra*. The Author was a Monk of *Edeſſa* in *Meſopotamia*. In what Age he liv'd it doth not appear.

Cantacuzenus contra Sectam Mahometicam. This Book contains four Apologies for the Chriſtian Religion, and four Orations againſt the *Mahometan*. The Author had been Emperor of *Conſtantinople*, but reſigning his Empire to *John Palæologus* his Son-in-Law, A. D. 1355, he retired into a Monaſtery, where being accompany'd by *Meletius*, formerly called *Achæmemid*, whom he had converted from *Mahometiſm* to the Chriſtian Religion, he there wrote this Book for the ſaid *Meletius*, in anſwer to a Letter written to him by *Sampſates*, a *Perſian* of *Hiſpahan*, to reduce him back again to the *Mahometan* Superſtition.

Cedreni Compendium Hiſtoriarum, an Hiſtory from the Beginning of the World, to the Year of our Lord 1057.

Chryſoſtomi Homiliæ.

Confutatio Mahometis, a *Greek* Tract, publiſh'd by *Le Moyne* among his *Varia Sacra*; the Author not known.

Dionyſii Halicarnaſſei Antiquitates Romanæ.

Euſebii Hiſtoria Eccleſiaſtica, and *Præparatio Evangelica.*

Hierocles, the Fomenter and chief Manager of the tenth Perſecution againſt the Chriſtians. He was firſt Governor of *Bithynia*, and after of *Egypt*, in

in both which Places he profecuted the Chriſt
with the utmoſt Severity; and not content h
with, he alſo wrote two Books againſt them, w
he call'd Λόγοι φιλαλήθεις, wherein, among
Things, he compar'd *Apollonius Tyaneus* with
Chriſt, and endeavour'd to prove him, in wo
of Miracles to have been equal to him; to
Particular *Euſebius* wrote an Anſwer, which
extant among his Works; but theſe Boooks
ercles are now wholly loſt, excepting ſom
ments preſerv'd in the ſaid Anſwer of *Euſeb*

Joſephi Antiquitates Judaicæ, and *de Bello*

Origenes contra Celſum.

Philoſtratus de Vitâ Apollonii Tyanei.

Phlegon Trallianus, a Freed Man of *A*
Emperor. He wrote a *Chronicon* or Hiſtor
he call'd The Hiſtory of the *Olympiads*. It
229 *Olympiads*, whereof the laſt ended in
Year of the Emperor *Antoninus Pius*
nothing of this Work now extant
few Fragments, as they are now p
Authors as have quoted it. That
Eclipſe of the Sun at our Saviour's
preſerv'd in *Euſebius*'s *Chronicon*, an
Mention of by *Orige* is 35
Matthew's Goſpel, an con
Celſus.

Plato.

Plutarchi Vitæ.

Strabonis Geographia.

Socratis Scholaſtici Hiſ

Sozomeni Hiſtoria Eccl

Theophanis Chronographi

ramine Hiſtorians, and
Hiſtory of the *Roman* Em
Lord 285 to the Year 8

in both which Places he proſecuted the Chriſtians with the utmoſt Severity; and not content herewith, he alſo wrote two Books againſt them, which he call'd Λόγοι φιλαλήθεις, wherein, among other Things, he compar'd *Apollonius Tyaneus* with *Jeſus Chriſt*, and endeavour'd to prove him, in working of Miracles to have been equal to him; to which Particular *Euſebius* wrote an Anſwer, which is ſtill extant among his Works; but theſe Boooks of *Hierocles* are now wholly loſt, excepting ſome Fragments preſerv'd in the ſaid Anſwer of *Euſebius*.

Joſephi Antiquitates Judaica, and *de Bello Judaico*.

Origenes contra Celſum.

Philoſtratus de Vita Apollonii Tyanei.

Phlegon Trallianus, a Freed Man of *Adrian* the Emperor. He wrote a *Chronicon* or Hiſtory, which he call'd The Hiſtory of the *Olympiads*. It contain'd 229 *Olympiads*, whereof the laſt ended in the fourth Year of the Emperor *Antoninus Pius*. But there is nothing of this Work now extant, except ſome few Fragments, as they are now preſerv'd in ſuch Authors as have quoted it. That relating to the Eclipſe of the Sun at our Saviour's Crucifixion is preſerv'd in *Euſebius*'s *Chronicon*, and is alſo made Mention of by *Origen*, in his 35th Tract on St. *Matthew*'s Goſpel, and in his ſecond Book againſt *Celſus*.

Plato.

Plutarchi Vitæ.

Strabonis Geographia.

Socratis Scholaſtici Hiſtoria Eccleſiaſtica.

Sozomeni Hiſtoria Eccleſiaſtica.

Theophanis Chronographia; this is one of the *Byzantine* Hiſtorians, and contains a Chronological Hiſtory of the *Roman* Empire, from the Year of our Lord 285 to the Year 813. The Author was a Noble-

Nobleman of *Conſtantinople*, where he was firſt an Officer of the *Imperial* Court, but afterwards turning Monk wrote this Hiſtory. He was born A. D. 758, and A. D. 815 dy'd in Priſon in the Iſland of *Samothracia*, a Martyr for Image-Worſhip, for which he had been a zealous Champion in the ſecond Council of *Nice*.

Zonaræ Compendium Hiſtoriarum. Another of the *Byzantine* Hiſtorians. It contains an Hiſtory from the Beginning of the World to the Death of *Alexius Comnenus*, Emperor of *Conſtantinople*; which happen'd A. D. 1118. when the Author flouriſh'd. He was firſt a prime Officer of the *Imperial* Court at *Conſtantinople*; but afterwards became an *Eccleſiaſtick*, and is the ſame who wrote the *Comment* on the *Greek* Canons.

Latin *Authors Ancient and Modern.*

Ammiani Marcellini Hiſtoria.

Anaſtaſii Bibliothecarii Hiſtoria Eccleſiaſtica. The Author was a Prieſt of the Church of *Rome*, and Library-Keeper to the *Pope*. He flouriſh'd about the Year of our Lord 870.

Bellonii Obſervationes de Locis ac Rebus Memorabilibus in Aſia. This Book was firſt publiſh'd in *French*, A. D. 1553, and after in *Latin*, A. D. 1589.

Bocharti Hierozoicon.

Busbequii Epiſtolæ, the Author was *Ambaſſador* from the Emperor *Ferdinand* the Firſt to the *Port*, from whence he wrote his Epiſtles

Buxtorfii Lexicon Rabbinicum.

Buxtorfii

Buxtorfii Synagoga Judaica.

Caroli a Sancto Paulo Geographia ſacra, ſive Notitia antiqua Epiſcopatuum Eccleſiæ Univerſæ. Lutetiæ Pariſiorum, A. D. 1641.

Clenardi Epiſtolæ. The Author of theſe Epiſtles was the moſt famous Grammarian of his Age. Out of Love to the *Arabic* Tongue, he went to *Fez*, on Purpoſe to learn it, A. D. 1540, when well advanc'd in Years, from whence he wrote many Things in his Epiſtles, of the Manners and Religion of the *Mahometans*. He dy'd at *Granada* in *Spain* as ſoon as he return'd.

Cuſani Cribratio Alcorani. The Author of this Book was the famous *Nicolas de Cuſa*, the eminenteſt Scholar of the Age in which he liv'd. In the Year 1448 he was made Cardinal of *Rome*, by the Title of St *Peter's ad Vincula*, and dy'd A. D. 1464, about ten Years after the *Turks* had taken *Conſtantinople*. Which ſeems to have given him the Occaſion of writing this Book, that ſo he might provide an Antidote againſt that *Falſe Religion*, which on that Succeſs had gotten ſo great an Advantage for its farther ſpreading it ſelf in thoſe Parts of the World. For it appears by the Dedication, that this Book was not written till after the Loſs of that City; it being dedicated to *Pope Pius Secundus*, who enter'd not on the Papacy till the *Turks* had been about three Years in Poſſeſſion of it.

Abrahami Ecchellenſis Hiſtoria Arabum. This Book is ſubjoin'd to his *Chronicon Orientale*, in two Parts, collected out of the *Arab* Writers. The Author was a *Maronite*, of Mount *Libanus* in *Syria*, and was employ'd as profeſſor of the *Oriental* Languages in the College *de propaganda Fide* at *Rome*, from whence about the Year 1640, he was call'd

to *Paris*, to aſſiſt in preparing the great *Polyglott* Bible for the Preſs, which was there publiſhing, and made the King's Profeſſor of the *Oriental* Languages in that City. The Part aſſign'd him in this Work, was that which they had before employ'd *Sionita* in, a Man of thorough Abilities to perform it; but on ſome Diſtaſte taken againſt him, they diſcharg'd him, and ſent to *Rome* for *Ecchellenſis*; of whoſe Performance herein a learned *Sorboniſt* making a Cenſure, truly ſays, *Ibi peccatum eſt toties ac tam enormiter in apponendis vocalibus & apiculis, ut quod ibi primum inter legendum occurrerit, ſummam ſapere videatur Tyronis alicujus oſcitantiam.* He was indeed a Man but of little Accuracy in the Learning which he profeſs'd, and ſhews himſelf to be a very futilous and injudicious Writer, in moſt of that which he hath publiſh'd.

Abrahami Ecchellenſis Eutychius vindicatus; which Book is in two Parts; the firſt writ againſt Mr. *Selden*'s *Eutychii Patriarchæ Alexandrini Eccleſiæ ſuæ Origines*; and the ſecond againſt *Hottinger*'s *Hiſtoria Orientalis*. The greateſt Skill which he ſhews in this Book, is in Railing. It was publiſh'd at *Rome* A. D. 1661.

Forbeſii Inſtructiones Hiſtorico-Theologicæ, publiſh'd at *Amſterdam*, 1645.

Fortalitium Fidei, a Book written in Defence of the Chriſtian Religion againſt the *Jews*, *Mahometans*, and other Adverſaries. The Author takes Occaſion to acquaint us *Lib.* 2. *Conſideratione* 6. *Hæreſ.* 5. that he was at Work in writing this Book A. D. 1458; and the Title of the firſt printed Edition tells us, that it was finiſh'd the Year following, and that the Author was an eminent Doctor of the Order of the *Franciſcan Fryers*. It was printed firſt at *Nuremberg*, A. D. 1494, and after that

that, at *Lyons*, A. D. 1525. But in all theſe Editions the Name of the Author being ſuppreſs'd, ſome have called it the Work of *William Toton*, who was only the Editor of the ſecond Edition; and others have aſcrib'd it to others. But *Mariana*, in the ſecond Tome of his *Spaniſh* Hiſtory, *Lib.* 22. *Cap.* 13. tells us, the true Author of the Book was *Alphonſus Spina*, a *Franciſcan* Fryar of *Caſtile* in *Spain*, who from a *Jew* turning *Chriſtian*, enter'd himſelf of that Order, and after, by ſeveral Advances, came to be a Biſhop in that Kingdom. But the preſent General of the *Jeſuits*, notwithſtanding the Authority of this great Man of his Order, in a Book lately publiſh'd by him againſt the *Mahometan* Religion, ſtill aſcribes it to *William Toton*. But the Book is of better Uſe to acquaint us with the Doctrines and Opinions of the Chriſtians of that Age, than to give us any true Light either of *Mahomet* or his Religion. For in that Part which is levell'd againſt this Impoſture, too many of his Arguments are built upon ſuch Relations, both concerning it and the Author thereof, as have no other Bottom, but the miſtaken Traditions of the Vulgar.

Golii Notæ ad Alfragani Elementa Aſtronomica; which are exceeding uſeful for the underſtanding of the Geography of the *Eaſt*. The Book was publiſh'd at *Leyden*, A. D. 1669.

Philippi Guadagnoli Apologia pro Chriſtiana Religione, contra Objectiones Ahmed Filii Zin Alabedin Perſæ Aſpahenſis. Of which Book I have already given an Account in what I have written of *Ahmed Ebn Zin*, againſt whom it is written.

Gentii Notæ ad Muſladini Saadi Roſarium Politicum; publiſh'd at *Amſterdam*, A. D. 1651.

Grotius

Grotius de Veritate Chriſtianæ Religionis; *& Epiſtolæ ad Gallos.*

Hottingeri Hiſtoria Orientalis. Of this Book there are two Editions; the firſt A. D. 1651, and the ſecond A. D. 1660. the latter is much enlarged. The Author was Profeſſor of the *Oriental Tongues*, firſt at *Zurich* in *Swiſſerland*, and afterwards at *Heidelbergh*; from whence being call'd to be Profeſſor at *Leyden*, he was, while on his Removal thither, unfortunately drowned in the *Rhine*. He was a Man of great Induſtry and Learning; but having written very much within the Compaſs of a few Years (for he dy'd young) his Books want Accuracy; tho' all of them have their Uſe.

Hiſtoria Miſcella, a *Roman* Hiſtory begun by *Eutropius*, continu'd by *Paulus Diaconus*, and finiſh'd by *Landulphus Sagax.*

Johannes Andreas de Confuſione Sectæ Mahometanæ. The Author of this Book was formerly an *Alfaki*, or a Doctor of the *Mahometan* Law; but in the Year 1487, being at *Valentia* in *Spain* converted to the Chriſtian Religion, he was receiv'd into Holy Orders, and wrote this Book in *Spaniſh* againſt the Religion which he forſook; from whence it was tranſlated into *Italian* by *Dominicus de Gazelu*, A. D. 1540. And out of that Tranſlation it was publiſh'd in *Latin* by *Johannes Lauterbach*, A. D. 1595, and re-printed by *Voetius* at *Utrecht*, A. D. 1656. He having thoroughly underſtood the Religion which he confutes, doth much more pertinently write againſt it, than many others do that handle this Argument.

Macrobii Saturnalia.

Caii Plinii Secundi Naturalis Hiſtoria.

Caii Plinii Cæcilii Secundi Epiſtolæ.

Pocock. The famous Profeſſor of the *Hebrew* and *Arabick* Tongues at *Oxford*; who was, for Eminency of Goodneſs, as well as Learning, the greateſt Ornament of the Age in which he liv'd, and God bleſſed him with a long Life to be uſeful thereto. He was born A. D. 1604, and dy'd at *Chriſt-Church* in *Oxford*, in the Month of *September*, A. D. 1691. He was for above ſixty Years a conſtant Editor of learned and uſeful Books: The firſt which he publiſh'd, contains an Edition of Four of the *Catholick Epiſtles* in *Syriac*, i. e. the Second of St. *Peter*, the Second and Third of St. *John*, and the Epiſtle of St. *Jude*, with Verſions and Notes, which was printed at *Leyden*, A. D. 1630. by *Voſſius*, to whom he preſented it the Year before at *Oxford*, on his coming thither to ſee that Univerſity: And the laſt was his Commentary on *Joel*, which came forth the Year in which he dy'd. His *Specimen Hiſtoriæ Arabicæ*, which I frequently make Uſe of in this Tract, was publiſh'd A. D. 1650, and is a moſt accurate and judicious Collection out of the beſt *Arab* Writers, relating to the Subject which he handles.

Richardi Confutatio Legis Saracenicæ. The Author was a Dominican Fryar, who in the Year 1210. went to *Bagdat*, on purpoſe to ſtudy the *Mahometan* Religion out of their own Books, in order to confute it; and on his return publiſh'd this learned and judicious Tract concerning it. *Demetrius Cydonius* tranſlated it into *Greek* for the Emperor *Cantacuzenus*, who makes great uſe of it, taking thence moſt of that which he hath of any Moment in his four Orations againſt the *Mahometan* Religion. From this *Greek* Verſion of *Demetrius Cydonius* it was tranſlated back again into *Latin* by *Bartholomæus Picenus*, which Tranſlation is publiſh'd

Publiſh'd with the *Latin Alcoran* of *Bibliander*, and that is all we now have of it, the Original being loſt. This, and *Johannes Andreas*'s Tract *de Confuſione Sectæ Mahometanæ*, are the beſt of any that have been formerly publiſh'd by the *Weſtern* Writers on this Argument, and beſt accord with what the *Mahometans* themſelves teach of their Religion. Others have too much ſpent themſelves on falſe Notions concerning it, for want of an exact Knowledge of that which they wrote againſt.

Roderici Toletani Hiſtoria Arabum. It contains an Hiſtory of the *Saracens* from the Birth of *Mahomet* to the Year of our Lord, 1150. The Author was Archbiſhop of *Toledo* in *Spain*, and was preſent at the *Lateran* Council, A. D. 1215. His Hiſtory, from the tenth Chapter, is moſtly confin'd to the *Saracens* of *Spain*, and is but of little Credit, where he relates any Thing of them out of that Country. It was publiſh'd with *Erpenius*'s *Hiſtoria Saracenica* at *Leyden*, A. D. 1625.

Schickardi Tarich, ſeu Series Regum Perſarum, Tubingæ, A. D. 1628.

Spanhemii Introductio ad Hiſtoriam Sacram, Amſtel. A. D. 1694.

Scaliger de Emendatione Temporum, and *Notæ ejus ad Sphæram Manilii.*

Valerius Maximus.

Vaninus, a famous Atheiſt. He was by Birth a *Neapolitan*, and came into *France* on Purpoſe to promote the Impiety he had embrac'd; of which being convicted at *Tholouſe*, he rather choſe to become a Martyr for it, than renounce it; and therefore was publickly burnt in that City, A. D. 1619, perſiſting to deny the Being of a God with a wonderful Obſtinacy even in thoſe Flames in which he periſh'd. He wrote two Books; the

firſt

firſt was publiſh'd A. D. 1615, entituled *Æternæ Providentiæ Amphitheatrum*; and the other the next Year after, which is his *Dialogi de Admirandis Naturæ*, in both which he ſerves that Cauſe for the Sake of which he dy'd.

Engliſh *and* French *Authors.*

Purchas's Pilgrimage.

Ricaut's Hiſtory of the Preſent State of the *Ottoman* Empire.

Smyth's Remarks upon the Manners, Religion, and Government of the *Turks*.

Thevenot's Travels.

F I N I S.